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"They are slaves who dare not be
In the right with two or three."

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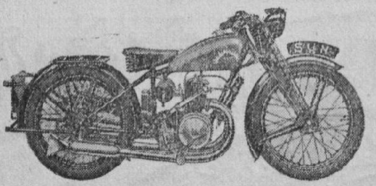

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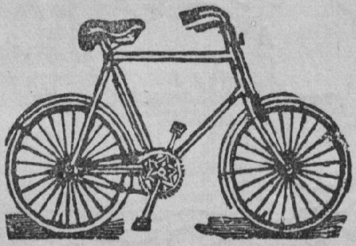

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The Authority of Jesus[1]

And the Art of the Good Life

'*And they were astonished at his teaching: for he taught them as one that had authority, and not as the scribes.*'

—Mark, i *v.* 22.

There are many things which may be predicated about Jesus. By no means the least important is that He was a teacher. He had faith in the power of teaching and this kind of activity is recorded of Him in the Gospels more frequently than any other. Yet we have often felt that the accounts of His teaching as recorded in the Four Gospels are sadly insufficient. The whole of His recorded teaching placed together equals in bulk only a chapter or so of any modern treatise on morals. However, not only did He actually teach far more than the circumstances of ancient writing allowed to be handed down, but, like all really great teachers, He taught far more than the volume of mere words. When we estimate His influence we have to keep in mind what He taught indirectly without words—the total impression of Him which left an indelible mark on the lives of those who heard and saw Him, and which has for ever stamped itself on His disciples of all ages. As has been said, the great teachers of the world teach us what is, but Jesus was what He taught. May I be allowed in illustration of this point to quote the testimony of two men who have seen into the heart of Jesus deeper than most; the one an evangelical preacher of last century, the other a liberal Jew of our own day?

'That mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in His bosom! What words of rebuke, of comfort, counsel, admonition, promise, hope did He pour out! words that stir the soul as summer dews call up the faint and sickly grass. What

[1] A sermon preached at a Devotional Service in College Church, 13 August, 1934.

profound instruction in His proverbs and discourses! what wisdom in His homely sayings, so rich with Jewish life! What deep divinity of soul in His prayers, His action, sympathy, resignation. Try Him as we try other teachers. They deliver their word; find a few waiting for the consolation, who accept the new tidings, follow the new method, and soon go beyond their teacher, though less mighty minds than He. Such was the case with each founder of a school of philosophy, each sect in religion. Though humble men, we see what Socrates and Luther never saw. But eighteen centuries have passed since the tide of humanity rose so high in Jesus: what man, what sect, what Church, has mastered His thought, comprehended His method, and so fully applied it to life? Let the world answer in its cry of anguish. Men have parted His raiment among them, cast lots for His seamless coat; but that Spirit which toiled so manfully in a world of sin and death, which died and suffered and overcame the world,—is that found, possessed, understood? Nay, is it sought for and recommended even?' (Theodore Parker).

'A man is more than the sum of this and that and the other. Righteousness is more and other than a number of excellent positive commands and excellent negative ones. There is a certain spirit and glow about the teaching of Jesus which you either appreciate or fail to appreciate. You cannot recognise it or do justice to it by saying, "The teaching of Jesus comprises the following maxims and injunctions. Of these some are borrowed from the Old Testament, some are paralleled by the Talmud, and a few are impracticable." The teaching of Jesus, which has had such a gigantic effect upon the world, is more and other than a dissected list of injunctions; it is not merely the sum of its parts, it is a whole, a spirit.' (C. G. Montefiore.)

It is impossible to underestimate the difficulty of Jesus' task as a teacher. He worked mainly among a few simple folk amid a welter of prejudice and pre-formed notions about God and the duty of man. In fact, the teaching of Jesus about religion and morality are inseparable; but if, for convenience of argument, we separate them in thought, we may say that in Religion He revealed God as Father, and in Morality, the ideal life of mankind. In the case of Jesus, revelation was more than a declaration or demonstration of truth. He caused men to see, and seeing to grasp their vision as treasure without price. We can say that the two pillar-doctrines of His teaching are the Fatherhood of God and the Kingdom of God. We may sum up the infinite variety of the latter by defining it as the whole sum of spiritual truth and value as realised among men on earth.

In as much as the latter idea refers to man in society, Jesus used another term to describe the ideal life of individual man. He gave a special significance to the term 'Life'. We must interpret this in the

light of the Temptation of Jesus. When He said that man does not LIVE by bread alone, He meant that man—created in the image of God—has open to him a life other than that which he shares with the animal world, a life not nourished by bread but by fellowship with God, a life that knows nothing about death.

If we seek Jesus' teaching as to the true nature of man and his place in the universe, his destiny and his hope, we shall find it along these two lines—the revelation of the Kingdom of God and of life. To those who hear, it means the discovery of the reality and supreme value of the spiritual world, and the reaction in conduct of the knowledge of man's true nature as a child of God. I believe that all Jesus' teaching as to the art of good living consists in practical deductions from this revelation. If we seek a proof of His teaching we shall not find it in the miracles He did or the prophecies He fulfilled. It rests in the revolution in human thought which He caused in the Gospel story and ever after. Then it was achieved not among the wise and prudent, but among ' Babes ', the harlot, the fisherman, the tax-collector, the thief. It was largely the scum of society who, by Jesus' teaching, became aware of God as their Father and of the utter reality and value of the spiritual world. We may ask how this revolution was accomplished. It was by the authority of Jesus.

At the outset we must distinguish between two kinds of authority. There is coercive authority; and also persuasive authority. In general the use of the word is confined to the first meaning. Authority is normally thought of in terms of force, whether as a threat in the background or as a present grim reality. It is probably the only kind of authority for which the world in general has any use. It is associated with government, power, superiority. It is the authority of the policeman, the employer, and often, sadly enough, of the teacher. And it is the kind of authority which Jesus deliberately and unambiguously refrained from using. He appeared to have none of the characteristics of such authority. He was poor and of humble birth. In the Temptation He definitely refused to use the authority of His divine power. This apparent lack of authority was regarded by His opponents in the world as the basic weakness of His position. Again and again they asked Him by what authority He thus acted. Again and again they gave Him the chance to prove His claims by the display of such authority. Again and again His disciples pleaded with Him to use it. He deliberately and repeatedly refused. The rejection of coercive authority in the Temptation set the course of His whole ministry. He would not coerce. Not so could true faith be evoked.

But there is another kind of authority, less understood but equally powerful. We call it persuasive authority. We have often met

people weak in strength and position, whose word is yet absolute law. 'Such and such a person has a way about him (or is it more usually her?)', we say. There are those who seem to speak to us in the heart and draw us to them. There are strong men whom wild horses cannot drag but a little child can lead. Of such is the nature of persuasive authority. Of such was the authority wielded by Jesus. To those of simple and childlike heart He said 'Come', and willy-nilly they came. So, the huge task which Jesus undertook and achieved in His teaching—to reveal the truth of God and Man—was carried out by persuasive authority. It came from His own personality; it entered in and appealed to the reason, conscience or affection of His hearers, it drew their absolute consent. As the evangelist pregnantly sums it up—He taught with an authority that was not like that of the scribes. This verse must never be taken to mean that Jesus had authority but the scribes had not. Far from it! No authority on earth could exceed that which the scribes claimed and exercised. They possessed practically the only authority allowed to the Jew in those days of Roman dominion. And they used it. But the people felt in Jesus an authority of a different kind. It was not the external authority of force; it was an internal authority internally felt. As persuasive it was not feeble, hesitating or ineffective. It was compellingly urgent. It conveyed a sense of the tremendous issue hanging between acceptance or rejection of His word.

What is to be the impact on us of this authoritative teaching of Jesus? It has generally been believed that Jesus is a legislator whose orders are literal and binding upon those who would be His followers. To put it crudely, the general impression of the teaching of Jesus is of a code of infallible precepts, drawn from Scripture, and to be uniformly and literally applied to any given circumstance of life. Earnest followers have given much time and devotion to searching the Gospels to find the exact word of Jesus for a particular problem. But it is not so easy as this, and a good deal of questioning as to the validity of the method and the answers has arisen. For example; in our day the most vexed question regarding the art of living is concerning war. Every Christian would say that war is entirely evil. But are there no occasions on which the Christian ought to fight? It is a complex and difficult question. We seek a word from Jesus, but in the Gospels no unambiguous direction can be found. Such is the case with many of the problems of modern life. Hence many attitudes are taken up regarding the laws of Jesus. Yet behind it all is the wistful sense that He does teach the secret of life if only we could understand Him.

How then, if we do not regard Him as a legislator at all? Supposing He did not lay down laws for us to follow? Does it harmonise

with what we have discovered about the nature of His authority that He should merely have given us another code? These are big questions. Let me suggest a few points to help your thinking. It is easy to see how Jesus came to be regarded as a legislator. There are two powerful human motives behind the acceptance of the idea. On the one hand is the desire for the solid basis of an authority which will save us from the struggle to discern spiritual truth amid the problems of a material world. On the other hand is the reverence for Jesus which makes us hesitate to claim an insight of our own over against His lordship of our lives. Yet do we see deep into His mind if we deny that He leaves us free to use His teaching according to our ability and our need?

Much of Jesus' teaching naturally falls into the form of commands called out of the particular circumstance. Hence it is easy to take all His words as laws to be blindly followed. But is this right? If we accept the fact of the Incarnation we have to remember that Jesus, as man, was bound by the conditions and limitations of first century Palestine. His particular references applied to those particular circumstances. Our circumstances are ever changing. If Jesus had laid down absolute laws to be followed out of their context in any circumstances, He would have hung a mill-stone for ever around the neck of Christendom. It is interesting, nay vital, to remember that the 'different' authority of the scribes was largely used in the forcing on the people of deductions from the law of the Old Testament to cover every tiny aspect of life. Against this tyranny Jesus could not speak sufficiently strongly. Loyalty to Jesus can never mean a refusal to use our own insight and intelligence in the application of His truth to our life. There was an occasion when the disciples took His words about bread overliterally and earned His stern rebuke for their dulness of spiritual perception.

Hence it is my faith, that there is only one commandment proper in the whole of Jesus' teaching, issued on His authority and eternally binding on His followers. That is the master-commandment 'Thou shalt love,' with its double object—God and Neighbour: God whom Jesus reveals as Father, and Neighbour, not in the sense of the one who lives near to us, but in the 'Good Samaritan' sense of the one who happens across our path and needs our help. Here lies the uniqueness of Jesus' teaching. He gave to the command to love a central and creative position for the ordering of life. For the understanding of religion He revealed God as Father. For the guiding of life He revealed the absolute centrality of love. Far from laying down a code of laws, necessarily transient as all codes must be, Jesus gave the world a living principle of thought and action which must for ever condition the good life. Everything He says regarding religion depends on the

idea of God's Fatherhood. Everything He teaches about conduct depends on the law of love.

But what is the meaning of the central word? There are so many shades in the word. It may represent the attitude of mind which would get; it may represent the attitude of mind which would give. With the same word we can say 'God so loved that He gave,' 'Cæsar so loved that he snatched.' Within these limits are all the many romantic, beautiful and even feeble associations. What remains, then, by which to define this central word of Jesus? Professor C. Anderson Scott of Cambridge, to whose lectures and books I owe practically all of what there may be of good in this sermon and who has profoundly influenced my interpretation of Jesus, distinguishes three marks in the love of Jesus. These are recognition, consideration and care. Without going deeply into the significance of each, we may say that each moves the focus of life from self to the other, whether it be God or Neighbour. The sense of love indeed is almost conveyed in the last word 'care,' especially when we see it in the light of the Baron von Hügel's dying testament 'Christianity taught us to care. Caring is the greatest thing. Caring matters most.'

Once the heart of Jesus' teaching be thus apprehended it can be readily seen that the other so-called imperatives of Jesus consist in illustrations of or deductions from the supreme law as demanded by the particular time or circumstance in which He spoke. May I quote from Professor Anderson Scott's great book on New Testament ethics? 'The imperative "Thou shalt love" occupies a unique position, giving sanction to all others, universal in its scope, allowing neither qualification nor abatement and resting on His personal authority alone. It makes no appeal to reason. Only those who have accepted can discover support for it in reason. It makes no appeal to conscience—the conscience of the natural man. Only the conscience of those who take it for their standard confirms it as a law of God. It is rightly described as a commandment, though I am persuaded that it is the only one of Jesus' imperatives which can be rightly so described. It represents the constitution of the kingdom. That Jesus had the authority to legislate we cannot doubt. But it was not his method. He did not do it. It was not necessary. For as Paul said, "Love is the fulfilling of the Law."'

A simple illustration, in conclusion, may serve to illuminate this vital distinction between principle and law in the authority by which Jesus achieved His revolutionising teaching. Most of us enjoy the game of tennis. When we began we had to learn the rules. This was easy. But we soon found that knowing the rules is not the end. Every game has at its heart that indefinable thing called etiquette—'the done thing'. And this is necessary

indeed if we would 'play the game' as we play games. With whom would you rather play—the club champion who loses his temper and is a little doubtful in his line-ball decisions, or the club 'rabbit' who is a sportsman to the core and takes victory or defeat with the same cheery 'Good game, partner'? The spirit of the game matters more than the rules. And how shall we learn the spirit? By playing with the best people. So in life we have to keep rules which we call the law of the land. But that is not enough. The unwritten law of good living makes government irrelevant. Again, how can we learn this? Again, by living with the best people. And for the Christian this means in the end, by companying with Jesus.

Walk with Jesus in the pages of the New Testament and in the roads of everyday life, surrendered to Him in every part, and He will unfold to you the fulness of good life as you company with Him in love.

MARCUS WARD.

Bishop Heber College and Hall

The Editor has kindly afforded me the opportunity of writing a short article on the history of Bishop Heber College. Every institution is proud of its history, of the great men in the past who have built up its traditions, and inspired future generations in the battle of life. The very walls of our College speak of a Miller or a Meston, and we should be so much the poorer were these memories to fade. Yet the old order changeth and giveth place to the new. We who have worked at Trichinopoly have had to realise that however strong the force of tradition may be, Christians can never live in the past only: they must look to the future as well. That chapter of our work has ceased, and to members of the staff and students who have joined the College from Trichinopoly belongs the privilege of bringing such of those traditions as can be transplanted from their native soil. We too have been proud of our past history, and it is not inappropriate that a short article of this nature should find its place in the Magazine of the College of which we have now become a part.

There are few missionary institutions in India which have such a long history as Bishop Heber College. In 1728 the Society for the Promotion of Christian Knowledge (the S.P.C.K.) opened a mission of its own in this city and subsequently established other centres of work in South India. In 1763 Father Schwartz, whose name is so revered in the district around Trichinopoly and Tanjore, visited the former town. He constructed a church—Christ Church—which is still used today, and erected a building which should serve as a school during the week and as a house of prayer temporarily until Christ Church was completed. From that school grew up during the succeeding century and a half the College and Schools which have borne the name of Bishop Heber.

The next stage in the history of these institutions was the visit of Bishop Heber to Trichinopoly in 1823. As he has been regarded as our founder and benefactor, a few biographical details will not be out of place.

Heber was the second Bishop of Calcutta: his Diocese included the whole of India and Australia, a significant commentary on the growth of the Anglican episcopate overseas when it is remembered that there are in these two countries today five Archbishops and thirty-five Bishops. Heber had a brilliant career at Oxford: he won several University prizes for his poetry, and finished up by being elected to that most coveted distinction, a Fellowship at All Souls

College. After two years' travel in Europe he was admitted to Holy Orders and spent the first sixteen years of his ministry in England. He had a very wide circle of influential friends: Thackeray spoke of him as 'one of the best of English gentlemen'. He renounced the certainty of high preferment in his native land. News reached England of the death of Dr. Middleton, Bishop of Calcutta, and Heber was invited to succeed him. Twice he refused the offer, torn though he was between what he regarded to be his duty and his apprehensions for his family who strongly opposed his leaving England. At length he yielded to what he could only interpret as a call from God. He spent but two and a half years in India, years of arduous work. Writing from Chidambaram on his way to Trichinopoly, barely a fortnight before his death, he says: 'I do not eat the bread of idleness in this country. Since my arrival at Madras, little more than three weeks ago, I have preached eleven times, have held four public and one private confirmation, visited five schools, attended one public meeting, travelled sixty miles in a palanquin and one hundred and forty on horseback, besides a pretty voluminous correspondence with Government, different Missionaries and Chaplains, and my Syrian brother Mar Athanasius. Heaven grant that I may not be useless!' His last tour was in South India. He left Calcutta on January 30th, 1826, and, journeying by palanquin, on horseback, and on foot, reached Madras at the end of February. Thence he continued his journey through Pondicherry and Cuddalore to Tanjore. Here he met the Reverend J. Kohlhoff, himself a pupil of Father Schwartz. On April 1st he arrived at Trichinopoly. After ministering to the English and Indian congregations he inspected the schools, and as the people pressed round him he gave them a parting message of advice and encouragement. He had found the school buildings falling into disrepair and quite inadequate to meet the increasing needs of the people. He expressed a wish in this his last address that better buildings might be provided. He returned to the house where he was staying and where his Chaplain was lying ill. After spending half an hour at his bedside and a few minutes more in meditation, he went to the bath which stood in a building a few yards from his house. The effect of cold water upon his heated and exhausted body resulted in an attack of apoplexy, and when his servant, alarmed by the length of his master's absence, burst into the bath room, he found only a lifeless body in the water. His mortal remains were laid to rest under the sanctuary of St. John's Church, Trichinopoly.

The Bishop left a complete record of his life in this country, subsequently published as *Heber's Journal in India*. It not only provides interesting reading, but is a valuable source of information about the India of that age. Extracts would be out of place in this

article, but reference must be made to his work as a hymn-writer. Heber's hymns are well known to Christians in all lands today; they constitute some of the noblest songs of praise and adoration, and many will recall those of which the following words form the opening lines:—

> Holy, Holy, Holy! Lord God Almighty!
> *Early in the morning our song shall rise to Thee;*

and

> *Brightest and best of the Sons of the Morning,*
> Dawn on our darkness and lend us thine aid;

and

> God that madest earth and heaven
> Darkness and light.

Other men labour, and we have entered into their labours. Heber's death was the beginning of the creative period in the history of Anglican educational work in Trichinopoly. His appeal did not fall on deaf ears: the school, re-named Heber Memorial School, was enlarged by public subscription raised immediately after his death to perpetuate his memory. It was due primarily to his influence that the Missions of the S.P.C.K. were handed over to the S.P.G. In 1825, the year before his death, the Committee of the S.P.C.K. resolved 'that the Society do continue to maintain the Missionaries now employed by it during the remainder of their lives, and that the management and superintendence of the Missions be transferred to the Society for the Propagation of the Gospel'. The S.P.G. readily accepted the responsibility, the S.P.C.K. continuing, as it does to this day, to give liberal assistance to Christian students in the form of scholarships. Expansion in succeeding years, years of great development in higher educational work throughout India, was rapid. Feeder schools were opened up in various suburbs of the town, and the main school was finally moved to its present site in 1864, and raised to a High school. Meanwhile the Madras University had been founded in 1857, and the school was raised to a second grade College in 1873. For many years this was the only College in the town, but in 1883 the Jesuit Fathers of the Madura Mission removed to Trichinopoly St. Joseph's College, which had originally been founded as a school in Negapatam in 1844. In 1883 too, Bishop Heber College was raised to the first grade, and in 1925 affiliation in Honours courses was granted. The College was then offering instruction in Mathematics in the Honours course, in Mathematics, Science and History in the pass course. The total strength varied from 550 to 400 during the ensuing six years: of this number, just under a half were resident in the three hostels.

Subsequent events leading to the final closing of the College department in May of this year will be known to the majority of readers. Such a momentous decision was not lightly undertaken. On the one side lay the force of tradition and history: here was an institution gradually evolved through the labours of many devoted workers during the course of a century and a half, contributing as we believe both to culture and religion in a city which, in point of size and as a centre of University education, ranks next in the Presidency to the capital. The College admittedly was only a part of the institution, which included besides a High School and three incomplete Secondary Schools. But it was an important part. On the other hand were factors in a situation which did not present themselves to past generations. The expense of a University education was increasing every day, and at Trichinopoly as in this College, we were faced with the necessity of re-building on a new site in order to meet modern requirements. There was too a widespread feeling that University education in India had received far more than its due share of public money and attention to the detriment of schools, where, as all will admit, foundations are laid. In some ways no doubt a school gains from being connected with a College: in others it loses, and most would agree that at Trichinopoly the scales weighed against the school. And so out of all this medley of viewpoints a decision had to be made, and it was made not by those in authority in Trichinopoly, but by the Church of England in India expressed through the Episcopal Synod, and ratified by the Society in London.

To the regret of many of us, the force of tradition had to give way before the necessities of the present century: yet not entirely. We tried to see whether we could conserve elsewhere some of the tradition, some of the atmosphere, that had grown up round those College walls, and at the same time improve our High School work. The latter subject is not relevant to this article; the former brings us back to the point from which we started. At the same time that decisions had to be made at Trichinopoly, the Madras Christian College was planning its move to Tambaram. The vision of a College with its semi-independent Halls might be the means of carrying on our traditions.

So grew the idea of Bishop Heber Hall. We owe a great deal to the authorities of this College in their ready co-operation over the plans for future development. It was this perhaps more than anything else that turned the scales in favour of transferring our University work to Tambaram. Had the merging of the two institutions involved complete loss of identity and individuality, that decision would probably not have been taken. The tradition or *ethos* of a College is in part something which is immovable: it is bound up with the locality, with

the buildings, and their historic associations. In this sense Bishop Heber Hall can never be the same as its forefather at Trichinopoly, just as to a lesser extent it would be true to say that the Madras Christian College at Tambaram will not be exactly the same as the present College. In part, however, tradition turns on the personal factor, teachers and students, and in this sense Bishop Heber Hall may continue to fulfil the rôle of its ancestor. Indeed the system of Halls within a College was evolved with the idea that the several units should develop their own distinctive characteristics whilst at the same time fulfilling their function to the College as a whole, which taken together they constitute. Such diversity within unity should lead to a richer life. The two Colleges have each had a widely different past history, out of which have grown different traditions.

One aspect only will be touched on here—the religious. The Church which Bishop Heber College represents, however unworthily, has laid a different emphasis on certain aspects of the Christian life. It has for instance stressed the value of more frequent corporate worship. This finds outward expression in various ways, as in our instinctive desire to set apart and furnish in a hostel one place intended exclusively for that purpose. At Trichinopoly we had a chapel in the College, but the Christian hostel was two miles away. We accordingly fitted up another room adjoining the hostel where at the beginning and end of the day we could meet as a Christian family. So too in the Hall at Royapettah we have temporarily furnished a small chapel until we move to Tambaram. Again it would perhaps be true to say that we have emphasised the sacramental side of religion. The weekly Eucharist on Sunday mornings (and on other Holy Days) has always been the central act of our corporate religious life, and many old students have testified to the value this has been in their lives.

Such parts of our tradition and others in the academic sphere of College life we hope to conserve. Bishop Heber Hall has become part of an institution which has a noble heritage. To us this should be a source both of pride and of inspiration, and we hope we shall be able to make a contribution worthy of the task in which we are engaged. The mottos of the two Colleges are symbolic of our unity of purpose.

In hoc signo :
Nisi Dominus frustra.

E. J. M. W.

The 'Aphorisms' of Benjamin Whichcote

In a well-known paragraph of the 'History of his own Time', Bishop Burnet gives an attractive account of those Anglican Divines of the seventeenth century who have come to be called the Cambridge Platonists. After the Restoration and the Act of Uniformity, he says, the conforming clergy grew so rich, corrupt, and luxurious, that 'if a new sect of men had not appeared of another stamp, the church had quite lost her esteem over the nation'. He mentions five names,—Whichcote, Cudworth, Wilkins, More, and Worthington,—and gives some particulars of each man; but the notice of Whichcote, with whom he begins, is much longer than the rest, and seems intended as a typical estimate of the whole school.

> 'Whichcote was a man of rare temper, very mild and obliging. He had great credit with some that had been eminent in the late times [i.e., under the Commonwealth]; but made all the use he could of it to protect good men of all persuasions. He was much for liberty of conscience; and being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts, and to consider religion as a seed of deiform nature (to use one of his own phrases). In order to this, he set young students much on reading the ancient philosophers, chiefly Plato, Tully, and Plotin, and on considering the Christian religion as a doctrine sent from God, both to elevate and [to] sweeten human nature, in which he was a great example, as well as a wise and kind instructor.'

The passage ends thus:

> 'All these, and those who were formed under them, studied to examine farther into the nature of things than had been done formerly. They declared against superstition on the one hand, and enthusiasm [=fanaticism] on the other. They loved the constitution of the church, and the liturgy, and could well live under them; but they did not think it unlawful to live under another form. They wished that things might have been carried with more moderation. And they continued to keep a good correspondence with those who had differed from them in opinion, and allowed a great freedom both in philosophy and in divinity: from whence they were called men of latitude. And upon this men of narrower thoughts and fiercer tempers fastened upon them the name of Latitudinarians.'

The little that is known of Whichcote, apart from Burnet's engaging tribute, is furnished chiefly by Archbishop Tillotson in his funeral sermon, and by one Salter, who edited some of Whichcote's works in 1753, and wrote a biographical preface.

Benjamin Whichcote (1609–83) was 'descended of an ancient and honorable family; which had been seated in the County of Salop, for many generations'. There is no record of his boyhood. He

entered Emmanuel College, Cambridge, which had been noted since its foundation for its Puritanism, in 1626. Following the usual course, he won his first degree after four years, and 'proceeded M.A.' after seven years. In the same year (1633) he was elected a Fellow of his College. He soon began to take pupils, 'and became very considerable for his Learning and Worth, his Prudence and Temper, his Wisdom and Moderation, in those times of trial: nor was he less famous, for the number rank and character of his pupils; and the care he took of them'. Other degrees followed later: B.D. in 1640, and D.D. in 1649.

In 1639 he was ordained priest, and appointed Sunday afternoon 'lecturer', or preacher, in Trinity Church. With few intervals, he continued to preach here for about twenty years. After a short time in a country vicarage (where he married, though not even the lady's name is known), he was called (1644) to be Provost of King's College. The office was vacant because Dr. Collins, who had held it, was forcibly ejected by Parliament for his opposition to the dominant faction of Presbyterianism. Whichcote thought the ejection wrong, and was exercised to know whether he ought to accept the nomination; he wrote down the reasons *pro* and *con* in a 'short Schedule' which was found among his papers when he died. In the end he decided to accept, and salved his conscience by the reflection that a worse Churchman than himself would get the place if he refused it, by sharing the salary equally with Dr. Collins, and by steadfastly refusing either to sign the Presbyterians' Covenant himself or to have it forced on the Fellows of the College. In 1650–51 he was made Vice-Chancellor of the University.

At the Restoration he was removed from his Provostship by a special Order of the King: under the Commonwealth his attachment to Presbytery and Calvinism had often been thought too weak, but now his sympathy with them was thought too strong. The sword of the Order, however, were fair and courteous; and he was allowed to keep the rectory of Milton, Cambridgeshire (in Salter's judgement 'an agreeable piece of preferment'), which had fallen to him when Collins died. He kept it to the end of his life.

Whichcote complied with the Act of Uniformity in 1662, and soon after was elected to the cure of St. Anne's, Blackfriars, in London: according to Salter, this was a promotion from 'the comparative obscurity of a University life, to a higher and more conspicuous station'. His church was burned down in the Fire of 1666, and he retired again to Milton; but two years later he was presented to the vicarage of St. Laurence Jewry, in London. 'This was his last stage; and here he continued in high and general esteem, preaching twice every Week; till his Death in MDCLXXXIII.'

Whichcote's preaching began when the power of Laud was at its height, and continued throughout the English Wars of Religion. As Westcott says, 'He saw the rise of a new philosophy, of a new civil constitution, of a new ecclesiastical organization; and in part he saw the old restored . . . . Through these stirring crises of thought and action Whichcote held on his way, unchanged except by silent and continuous growth.'

In those days Cambridge was a great place for sermons. Feeling ran high; everyone had to take sides: there was zeal both for martyrdom and for persecution, and much genuine religion as well. Tillotson regularly heard four sermons a Sunday. Cambridge men boasted that 'the Gospel was nowhere so freely preached, and so absolutely without charge to any; as then at *Cambridge*'. And Whichcote was the greatest preacher there. His Sunday afternoon lectures, says Tillotson, attracted crowds 'not only of the young scholars, but of those of greater standing and the best repute in the University'; and he 'contributed more to the forming of the students of that University than any man in that age'. 'His Credit, Weight, and Influence,' to quote the more judicious account of Salter, 'were justly great.'

And there is ample evidence for Salter's further statement, that in those crabbed and passionate days Whichcote's influence was all employed 'in spreading and propagating a nobler freer and more generous set of opinions'. In an age of wrangling and contention, he was all for toleration and peace. His preaching of toleration, we may suppose, sprang from his character and temper. By the accounts of all who knew him, he was an unusually fine man, a peace-loving and peace-making Christian, charitable, friendly, and modest. 'He never spake well of himself,' says Tillotson, 'nor ill of others'. It is reported of him that in theological discussions he was sometimes won over by the arguments of an opponent, and thanked him for the service —a mighty rare thing in theologians. He was never tired of preaching that Christianity consists more in living a Christian life than in holding or professing correct beliefs. His own religion was not a system of doctrine, but a frame and attitude of mind, heart, and will; it was free, spontaneous, and sincere; the whole man was devoted to religion, not the intellect alone.

Whichcote always allowed the utmost possible freedom to others, in their religious beliefs and utterances; he did not insist that everyone else must agree with him. His business was to love other men, not to beat them in argument. 'The maintenance of truth', he said, 'is rather God's charge, and the continuance of charity ours.' But naturally he claimed for himself the right that he allowed to others. He believed in toleration: he also believed in the right of private judgement, holding that 'a man has as much right to use his own

understanding in judging of truth, as he has a right to use his own eyes to see his way '.' 'Let every man be fully persuaded in his own mind.' As Westcott says, 'Whichcote's whole teaching may be described as an expansion of Tertullian's appeal to the "*testimonium animae naturaliter Christianae*",' to the witness of the soul whose nature is Christian.

Whichcote wrote nothing for publication. His whole energy went into his preaching and teaching; and he prepared for preaching more by meditation than by reading. He did not read many books, but studied a few; he had hardly heard of some of the heretics whom his opponents accused him of following. And he did not write out his sermons, but preached from notes, which is said to have been rare at that time. After his death some of these notes, eked out by the memories and reports of his auditors, were published as his 'Select Sermons' (1689), with a Perface generally thought to be Lord Shaftesbury's; others were added later still, till four volumes were filled. But more valuable, perhaps, than his sermons, are the 'Aphorisms' which were collected from his papers and published for his executors, in 1703, by a Dr. Jeffery. These were re-published (1753) 'with very large additions', including some correspondence, and with a Memoir, by Jeffery's grandson Samuel Salter. They are arranged in twelve Centuries, numbered consecutively.

It is probably safe to say that Whichcote's Aphorisms have few readers today. By scholars who profess to give an account of the Aphorism or 'Sentence' in English Literature, they are never, so far as I know, mentioned. The name of Whichcote appears to be unheard of by the compilers of our Dictionaries of Quotations. We should not expect anything else, perhaps, because it is natural that such people should keep the middle of the beaten track. It is more surprising that Whichcote is not represented in FitzGerald's charming little collection of aphorisms, 'Polonius,' for FitzGerald had the habit of straying out of the way, and professed a special fondness for the Divines who wrote before 'English thought and language had lost so much of their vigour, freshness, freedom, and picturesqueness—so much, in short, of their native character, under the French polish that came in with the second Charles '.[1]

[1] Whichcote was apparently better known in 1713 than he has been since. In 'Cato' (Act I, Scene ii) Addison makes Portius says:

'Tis not in mortals to command success,
But we'll do more, Sempronius; we'll deserve it '—

lines that were famous in the days when people used to quote. There is surely an echo in them of Aphorism No. 68: 'Virtue is in our power, though praise be not: we may deserve honour, though we cannot command it'.—It should be recorded that a selection of the Aphorisms was published in 1824 by the Christian Tract Society; but it does not seem to have made much of a mark in the world. The whole work was recently republished at the instance of Dean Inge, whose lectures on 'The Platonic Tradition in English Religious Thought' had revived interest in the Cambridge Platonists.

Of course, Whichcote's whole school might be called a modern discovery. Henry More always had his readers, John Smith was known to literary sermon-tasters, and Cudworth had a secure place (almost out of reach) in the histories of English metaphysics: but when Tulloch wrote his monumental volumes on 'Rational Theology in the XVIIth Century' (1872), he could say that there was only one 'modern criticism' of the Cambridge Platonists 'deserving of notice', and his exception was a brief passage in Taylor's edition of Simon Patrick. Since then, it is true, Whichcote has been made the subject of an admirable lecture by Westcott, and has received his share of notice, along with the other Platonists, in books by Campagnac, F. J. Powicke, and Dean Inge; but there are still quite a number of people, I fancy, who have not even heard the man's name.

It seems a pity that the Aphorisms at least are not better known. Nearly all of them, it must be admitted, are religious; but their religion is of the kind that appeals, even in this sceptical age, to most people. And they have considerable literary charm. The best cannot be altered without being spoilt; many read like proverbs. Westcott, indeed, 'ventures to say that there are few prose writers of any time from whom one could gather more "jewels five-words-long" than from Whichcote'; and while there is an element of exaggeration in this, there is also an element of truth. I have thought it worth while, therefore, to make a fairly large selection from the 1,200 Aphorisms, grouping them round a sort of skeleton system, with a running commentary (as unobtrusive as possible) to hold them together. The quaint use of points, capitals, and italics, in the edition of 1753, is followed faithfully, both as a curiosity and because it sometimes serves very well to point the sayings. The liberal punctuation brings out their deliberate weightiness; the capitals add to their emphasis; and the italics sharpen their antitheses. These usages, however, are not altogether consistent.

As introduction, I give some miscellaneous examples of general wit, wisdom, and satire.

'He that is full of him-*self*, goes out of company as wise as he came in.'

'None so Empty, as those, who are Full of *themselves*.'

'Everything is *dangerous*, to him that is *afraid* of it.'

'The longest Sword, the strongest Lungs, the most Voices, are false measures of Truth.'

'Among Christians, those, that pretend [= claim] to be *Inspired*, seem to be *Mad*; among the *Turks*, those, that are Mad, are thought to be Inspired.'

'Among *Politicians*, the Esteem of Religion is profitable; the Principles of it are troublesom.'

'The Execution of Malefactors is not more for the Credit of Governors; than the Death of Patients, is for the Credit of Physicians.'

Those examples are enough, I should think, to show Whichcote's literary power. Perhaps it will be well also, before proceeding with something like analysis, to give a few more examples which shall show his religion, so to speak, in action. It is possible, of course, to disagree with many of Whichcote's sayings; but there are many more which must go straight to the heart of any religious man.

He has that knowledge of man which may be called the other side of the knowledge of God.

'Modesty and Humility are the Sobriety of the *Mind*: Temperance and Chastity are the Sobriety of the *Body*.'

'It is a great deal *easier*, to *commit* a second sin; than it was, to commit the first: and a great deal *harder*, to repent of a second; than it was, to repent-of the first.'

'1. The Pleasures of *Sense*; 2. the Prevalence of *Bodily Temper*; 3. the Allurements of *Pleasure*, *Gain*, and *Honour* from without; 4. the Presence of the things of this Life, and this World; the *Absence* of the things of the other Life, and the other World; 5. the *great* Improvement necessary to a higher Life; the *no* Improvement necessary to this; 6. the *Depravation* of our Principles, by ill use: these things make it *hard* to Live religiously.' (Whichcote has many analytical aphorisms, such as this one; and most of them bear, and deserve, close inspection.)

His outlook is comprehensive; he never narrows down religion, or puts a part of it for the whole; and he never separates religious belief from the religious life.

'Men are in Thought and Apprehension such, as they are in Temper and Affection.'

'When the *Doctrine of the Gospel* becomes the Reason of our Mind, it will be the Principle of our Life.'

'We Worship God best; when we Resemble Him most.'

'A good man's Life is all of a piece.'

'We must Learn of the Divine Wisdom, Imitate the Divine Goodness, Depend-on the Divine Power.'

'Religion doth possess and affect the *whole* man: in the Understanding, it is Knowledge; in the Life, it is Obedience; In the Affections, it is Delight in God; in our Carriage and Behaviour, it is Modesty, Calmness, Gentleness, Quietness, Candor, Ingenuity [= ingenuousness]; in our Dealings, it is Uprightness, Integrity,

Correspondence with the Rule of Righteousness: Religion makes men Virtuous, in all Instances.'

'*Some* are the *worse* for their Religion; but such Religion is certainly bad.'

Sometimes he speaks with evangelical simplicity.

'Heaven is *first* a Temper, and *then* a Place.'

'Pray, with *Humility*; and Do, with *Diligence*.'

'Can a Creature be *happy*, without God; who *cannot be* at all, without Him?'

'We are *absent* from God; not by being *other-where*, than He is; who is every-where: but by being *otherwise*, than He is; who is all Good.'

'We must *now* Naturalize ourselves to the Employment of Eternity.'

'The Church of Christ hath not two more Choice things; than the *Simplicity* of her Faith, and the *Sincerity* of her Love.'

'In Acknowledgement of what Christ hath done and suffered, take-up *this* Resolution; that it shall be *better* for everyone, with whom thou hast to do; *because* Christ hath died for Thee and Him.'

The distinctive and characteristic thing about Whichcote's religion is his toleration.

'There is nothing more Unnatural in Religion; than Contentions about it.' 'Let not any man speak; when he is himself in a Passion; nor to anyone, that is so.' 'Though the *Speaker* be a Fool, the *Hearer* should be a Wise Man.' 'Our Fallibility and the Shortness of our Knowledge should make us peaceable and gentle: because I *may* be Mistaken, I *must* not be dogmatical and confident, peremptory and imperious. I *will* not break the certain Laws of Charity, for a doubtful Doctrine or of uncertain Truth.'

Whichcote's doctrine of toleration was something higher than easy-going indulgence. It was not added to the rest of his religion, a separable ornament, but was essential to it. To him, it is one of the 'notes' of religion that it should bring men together. 'Happy families are all alike, but every unhappy family is unhappy in a way of its own' (the opening sentence of 'Anna Karénina'). Whichcote would have agreed, adding that in the same way men are alike if they are truly religious, and are divided only by their errors.

'Religion, which is a Bond of *Union*, ought not to be a Ground of Division; but it is an unnatural use, when it doth disunite. Men cannot *differ*, by *true* Religion; because it is true Religion to *agree*.' Religion is Unity and Love: therefore it is not Religion, that makes Separation and Disaffection.' 'Truth is *single*; and those, who meet in Truth, are united.'

Religion unites men in this way, because in the deepest sense it is natural to man; it is his true nature, and what he was meant for.

'Wisdom and Virtue *belong* to human Nature; as the Beauty, and Perfection thereof: there is Privation and Deformity, where they are not.' 'To receive Instruction and Knowledge, is as Natural; as to receive the Light of the Sun, if a Man opens his Eyes.' 'The *Spirit of a Man is the Candle of the Lord;* Lighted *by* God, and Lighting us *to* God.' (This Scripture, Proverbs XX. 27, was Whichcote's favourite quotation; he was even blamed for using it too often.) 'A man forceth himself at first; before he can Reconcile himself to Intemperance, Unrighteousness, or Ungodliness; and a man *kindly* useth himself, when he is Virtuous. He cannot *Satisfy* himself at last to Sin.' 'It is as *Natural* for a *Man*, in respect to the Principles of God's Creation in Him; to do that towards *God*, his *Neighbour*, and *Himself*, which Right Reason doth demand; as it is for a Beast, to be guided by his Senses and Instinct; or as it is for the *Sun*, to give Light,' and 'A *Higher* Agent should be *as* true to his Principles, as a Natural Agent is.' 'It is the chiefest of Good Things, for a Man to be Himself.'

Religion is natural to man, and what is natural is Liberty. Whichcote has some good things to say on Christian Freedom.

'Virtue cannot be forced upon a man's Practice; nor happiness be *forced* into a man's Enjoyment.'

'Obligation to divine Truth, is *Religious Liberty*; Obligation to the contrary error, is *Superstitious Vassalage*.'

'We are not free *from* Good, but *to* it: we are so made Free, as (under God) to be Subject to the Rule, engaged to the End, obliged to others, true to our Selves.' 'It is not Liberty, to do what is *not* Fit to be done; for this cannot be said of God, who has *all true* Liberty. He is least of all Free; nay, he is the veriest Slave in the world; who hath either Will or Power to vary from the Law of Right.'

True religion, then, is man's true nature. In other words, religion is reasonable: and this brings us to the consideration of Whichcote's favourite word, and of its meaning for him.

'There is nothing so intrinsically Rational, as *Religion* is; nothing, that can so justify itself; nothing, that hath so pure Reason to commend itself; as Religion hath.' 'What hath not *Reason* in it, or for it; if held out for Religion, is man's *Superstition:* it is not Religion of God's making.'

'There is nothing proper and *peculiar* to Man; but the Use of Reason and the Exercise of Virtue.' 'Nothing can give *Peace* to him, who is at Enmity with his own Reason.' 'Those that *differ* upon Reason, may come together by Reason.' 'It is *hard* to be subject to

Will; it is *natural* to be Subject to Reason.' 'Man parts with his Freedom, and enslaves Himself; when he *subjects* himself to That, which is not Sovereign in him; as Reason is.' 'If a man be once *out* of the use of Reason, there are *no Bounds* to Unreasonableness.'

'Reason and Argument are Transforming Principles, in Intellectual Natures.' 'When a man knows, what he *should* be; and this Truth is become the Reason of his Mind, and the Temper of his Spirit; then his Religion is, as it were, incarnate in him; is that which he lives by, and governs himself by. Knowledge is entertained, embraced, consented-to, wrought-in by consideration; a man's self is charged with it; knowledge becomes Goodness in the Subject; and *to Do* certainly follows.' 'Knowledge, in the Understanding, is *Truth*; in Practice, is *Goodness*.'

Knowledge, in fact, is virtue. But to Whichcote, as to Socrates, Knowledge is neither a greater or less quantity of information, nor even a state of the mind: it is an activity of the whole person.

In religion, the word Reason is gravely suspect, and has been the ground of much bitter strife. A good deal of the controversy is always at loggerheads in a fog, because there are scarcely two people for whom the word has the same meaning.

Some theologians will not tolerate 'Reason', or anything that anyone calls Reason, except by concession in a lowly place, as a useful but unhonoured handmaiden to either 'Faith' or 'Revelation'. Such people may perhaps be placated by one Aphorism which is perfectly characteristic of Whichcote in all but terminology, though in that it certainly is not: 'The *Generation* of a *Man*, is by superinducing the Rational Soul upon the Sensitive; which makes him more than an *Animal*: the *Regeneration* of a *Christian*, is by superinducing the Divine Spirit upon the Rational; which makes him more than a *Man*.'

But a more thorough way of clearing the ground, I hope, will be to consider some of the specific charges usually brought against Rationalism, and to compare some relevant Aphorisms.

Whichcote, for example, does not confound reason with the discursive (or, in the language of Carlyle, the 'logic-chopping') faculty. The reason of a man is his whole person at its highest and best, when the will is most active and unimpeded, the mind most clear, and when love of a worthy object is dominant: the reason that Whichcote trusts is the mind of a man earnestly striving 'to do justly, to love mercy, and to walk humbly with his God'. Religion, to him, is not the business of the mind alone. His Rationalism does not lose a dimension and move on one level. The Aphorisms already quoted are perhaps enough to establish this; but we may consider one or two here, which are closer to the point in question.

'These two things go together; to know God; and to know the Difference of Good and Evil.'

'To multiply Questions, is not the way to improve Religion; the Zeal of man should be turned, from Curiosity of Speculation, to Honesty of Practice.'

'We partake of the *Death* of Christ; by passing into the *Spirit* of Christ. The great work of Christ in Us lies, in implanting his own *Life* in the lapsed degenerate Souls of Men. Christ is not to be as in Notion or History; but as a Principle, a Vital Influence.'

Again, the Reason, in Whichcote's teaching, is not an irresponsible capricious freelance, a libertine among ideas, choosing and rejecting as it pleases. The Reason of man, he would say, must correspond with the Reason of Things.

'Moral Laws are Laws *of themselves*, without Sanction by Will; and the Necessity of them arises from the Things themselves.' 'We are *Born* under a *Law*: it is our Wisdom, to find it out; and our Safety, to Comply with it.' 'It is not a Warranty of our Action; that the thing comes in our Minds: our own Reason, and the Reason of things is more to us than *Suggestion*.' 'The Reason of a man's Mind *must* be satisfied; no man *can* think against it.' 'If a Man could believe what he would; a Sinner would never be self-condemned.'

And Whichcote gives no room to the extraordinarily common delusion that if a man has understood a thing he has made it. Our religion is not made by us; far from that, it makes us, or at least as much of us as is worth anything: it is our response, a 'resonance' within ourselves of a reality outside us. The sense of 'otherness,' of something *given*, which might be said to be itself the religious sense, is always strong in Whichcote. Our reason is nothing without an object; and it can be satisfied with no object short of God. 'If it had not been for that excellent object, we call GOD; and for the noble Act, we call *Godliness*; there would have been no need of the faculty of Reason among men; but a high elevation of Sense and Imagination had been sufficient.'

God is not exhausted in what we know of him, or think about him. 'God is to us, according to our Capacity. *Objects* affect, as Subjects are capable.' 'Reason *discovers*, what is Natural; and Reason *receives*, what is Supernatural.' 'Men have an itch; rather to *make* Religion, than to use it'; but, 'No man is to *make* Religion for Himself; but to receive it, from God: and the Teachers of the Church are not to make Religion for their Hearers; but to *shew* it only, as received from God.'

'God created Man with a vast *Capacity* of Receiving, and (answerably thereunto) with a Resistless *Desire* of, greater good; than

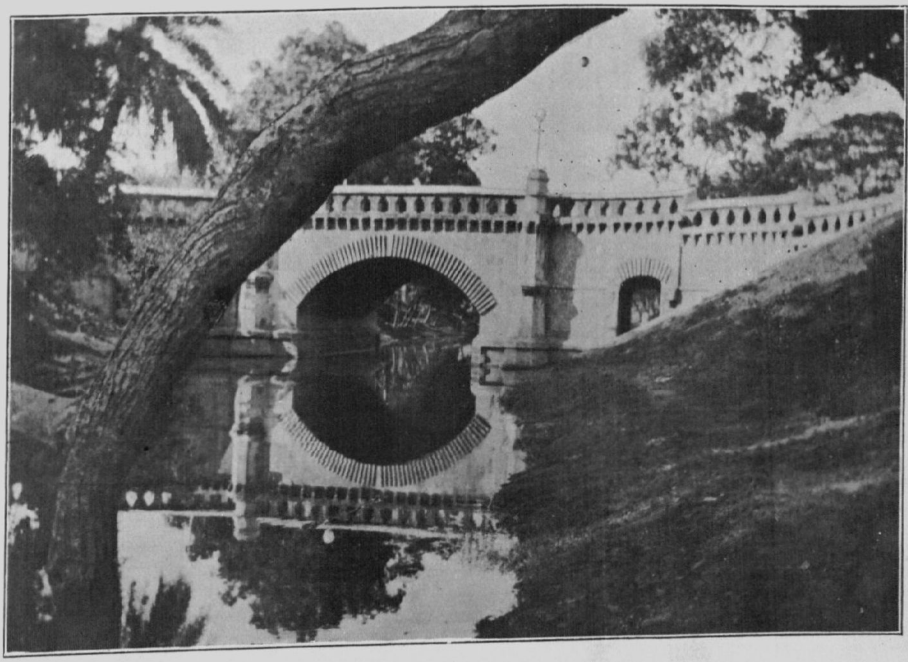
the Creature can afford.' 'It is certain, that God intended Himself to be the peculiar object of Mind and Understanding in Man; because Mind and Understanding in Man are beyond the Satisfaction that is to be had in any thing, but God Himself: It is too *big* for the world; and too good for it.' 'In *Worship*, there is, 1. Apprehension of the Object; and Acknowledgement of It's Perfection: 2. Union with the Object; and Affection to It: 3. Sense of Infirmity; and Dependence on the Object. These are things in Worship; of which nothing can be done, but by the Spirit,'—a saying which would have delighted the great anti-rationalist Schleiermacher . . . .

But it looks almost as though we were being drawn into what I professed a moment since to deprecate, an argument about the place of reason in religion. I hope it is not already too late to draw back. It is true that many of Whichcote's Aphorisms are controversial, or at least may serve to raise a controversy; but it would be betraying the man to make him out a mere party in any theoretical debate. One more thing ought to be said, I think, and then I have done.

A discussion about reason and religion, today, is a discussion about the nature of knowledge. We naturally pit reason against faith, or intuition, or against 'value-judgements' (unhappy word!). It is the price we pay for living after Kant. But Whichcote moved in a different world. When he took up arms on the side of reason, he was not defending an epistemological theory: he was fighting for personal religion. The alternative to reason, in his day, was authority, scriptural or ecclesiastical. The dominant party, in the name of 'revelation', held out a cut-and-dried system of doctrine, logically complete, and indeed one of the greatest edifices ever reared by the mind of man; and religion, they said, consisted in accepting this in its wholeness, accepting it blindly, silencing questions and rebuking doubts as emissaries of the Evil One. Such and such (in their teaching) was God's Law: you must not ask why—that would be impious: the Bible says so, the Church teaches it, and you must submit. Whichcote revolted. We are not God's slaves, he said, but his friends. He is not a capricious and irresponsible tyrant. If he wills a thing, he wills it because it is good: he has a reason for what he does. And to learn his will for us, we are not to search Scripture or church-tradition till we find a sentence which seems to suit our case, and then obey slavishly: we are to become like him by the help he offers, till his mind is ours; for he made us in his own image.

The doctrine of Whichcote's Aphorisms is certainly exalted. We need not pretend that he won his case and settled the point for ever. In every generation there are many who only want to be told what to do; they shrink from the labour, or fear the responsibility

(perhaps, through inexperience, in honest humility), of a life of personal religion. But in every generation there are others also, who are dissatisfied, and indeed starved, by anything less than fellowship in their own minds and hearts with the Most High. To them Whichcote speaks a known language; and it is to them that Westcott appeals in his lecture: 'With larger knowledge and on an ampler field we are then called upon to exercise his faith, to claim for religion, in the name of the Son of Man, all things graceful, beautiful, and lovely; to show that there is nothing in it but what is sincere and solid, consonant to reason and issuing in freedom.'



Photographs by A. Vasudeva Menon

Miscellany

TO A DOVE

O frail messenger of the far-away
What tidings do you bring?
What strange enchanting sights, what visions gay
Around your memories cling?
Is it of nodding fields of golden corn,
The harvests of glory;
Of shady walks where in the silver morn
Silence tells a story?
Or moon-lit groves where murky shadows creep
And mystic voices sing?
Or lonely hills that long their vigils keep
To kiss the coming spring?
Is it of woods where thro' the sighing leaves
The wind whispers a tale;
Where the jessamine's fragrance as it heaves
The stars themselves inhale?

* * *

A. S. NARAYANA PILLAI,
Post-Graduate Student, Branch II.

OUR HOCKEY TEAM

Listen lords and ladies gay,
To the comments of today;
'Tis about our hockey team,
Which deserves your high esteem.

Harry Paul, our captain true,
Thinks and plays as captains do;
As he knows the way to whack,
He remains our iron back.

Mitchel R. is full of life,
Tries his best to win the strife,
For he fights through thick and thin,
Till we either lose or win.

Mohamed Yacob, I proclaim,
Always plays a first class game;
As he strives with heart and soul,
He saves us from many a goal.

Cuthbert Soares seems to be
The highest scorer for M.C.C.;
But for him our forward line
Would forget how to combine.

Spittler H. is always calm,
Never does another harm.
Spittler R. is full of skill,
But sometimes he's out to kill.

Ramanujam and Hussani,
Play in perfect harmony;
Though they use their strength and might,
They always play exactly right.

Mandramurthi runs of course
Faster than a frightened horse.
Ramachandran, slow of hand,
When in form is simply grand.

The goalie, Duraisami G.,
Is none other than just me;
So I think it only wise
To leave *you* to criticise.

Ere I end, I can't avoid
Thanking Rev. A. J. Boyd
For his counsel, 'Do not blame
The referee, but *Play the Game.*'

GEORGE DURAISAMI,
Class II, Group I-B.

LOVE

The first thing that a student espies, notes, and experiences in the city when he sets his foot there, and the first idea that dances before his memory in his miseries as a probationer in the Rice Killing Department, is 'Love'—love not necessarily of his experience in the practical world, but love as depicted in novels and films, in textbooks and theatres. If he be of a poetic temperament, if he be a born genius with imaginative faculties of a far-reaching type, if his eyes, ideas, thoughts and life turn in their natural course to where love is being exhibited, as the sunflower turns towards the sun, it becomes his fate eventually to turn back his steps to his place of birth, sighing and weeping like Wolsey in Henry VIII, Had I but served my textbooks with half the zeal with which I served the novels and films, they would not have left me naked

to my question papers in the examination-time.' Such is the destiny that awaits the inborn genuises of our Colleges with broad outlook on romance and love.

Coming to the practical side of the question, to love needs a courage such as is not possessed by every Tom, Dick and Harry that, on espying a pretty face on the beach or the Marina, dreams he has already fallen in love. But what requires more courage than this is to note, without losing one's equilibrium and steadiness, a pretty couple going arm in arm along the beach. Let my honourable readers with their hands on their hearts confess whether they have not been affected once at least like that. And what is funnier still is that often it turns out that children of the same parents are mistaken for fondling couples.

It was my good or bad fortune—I leave it to my friends to decide—to repair to the city to join a College there. I was new to this place, but I had only one soul in the whole of Madras whom I knew—and knew pretty well—and that was Miss R. Leela of Queen Mary's College. To tell you the truth, she was two years younger than I was and in scholastic life my senior by a year. Comely was not the word for her; looking at her, people have wondered if she was from a world totally not ours. But such beauty not rarely catches the imagination of a poet or an artist. And I was both. Am I not?

Having no friends in the hostel to boast of, and finding their views were poles asunder from mine, I made it my general habit of life to walk up to the Q. M. C. beach and to be talking with her as long as the rules of her hostel permitted her to be outside the premises. My friends scented out my movements, and whispered out the tale, with the result that everybody in the College, from the Principal down, had their eyes on me. Poor me!

Months glided away with the same routine, but with the fables getting magnified around us. Reuben saw us both at People's Park, Manuel noted us at the Aquarium, Vasanth saw us at the top of the lighthouse, and so on till every one knew us both by our movements.

This sort of life was not to be tolerated any more. The manager of the hostel, an old and venerable man, a classmate of my grandfather, brought it to my notice. I said nothing, but went on in my own way. It was the Superintendent's turn next to reprimand me. I gave not a word in reply, but my movements did not seem to change. It was the Principal's duty then to send for me and warn me of graver consequences than those anticipated by any body else. A week had not elapsed, and I was called again to his room. 'Was it not you and that girl at the Elphinstone 9–30 show last night?' I pleaded guilty. 'So you did not care a tuppence for all my warnings, eh? I shall see to it.'

The news leaked out to the entire College. It was decided on all hands that I was an undesirable, an unworthy student, and that I deserved expulsion. A meeting of the entire College was convened. People in the streets too peeped in to hear the judgment. It had thus become more sensational than the most sensational of all the murder cases! Perhaps the very rats and mice were peeping out from the beams to see the outcome.

I was dismissed from the College, my conduct was reported to the University, and through this bad behaviour I was to be wrecked for life. I submitted to my fate but I could not control my tears.

The Principal turned to me. Our eyes met.

'You feel at last, eh? What impelled you to dote on that girl?'

'Love, Sir.'

'Love!' he echoed, as if to bring down the central beam supporting the hall. 'Love, what, Love! Love!' he again re-echoed.

'Brotherly love, sir. We were born together.'

'Eh! What did you say! Is she your sister?'

'Yes, sir, my own sister.'

R. RAMANUJAM,
Class III, Group 4-A.

THOUGHTS OF A HINDU

It is with a feeling of nervousness that I venture to say something about religion, which has been the common theme for the greatest thinkers of the world. I do not in the least assume that I can say anything original about so vast and universal a subject, but if there be any truth and weight in what I am about to say, it is truth conceived by the greatest minds and handed down through the ages; if there be any misconceptions, they are purely my own.

Religion in its broadest sense is the record of Man's search after Truth. Man is by nature inquisitive, and from the earliest times he has been trying to understand and interpret all that he sees around him. All knowledge is the result of inquisitiveness and intelligent thought. Man, from the very beginnings, seems to have realized that there is some unknown power influencing his life, and he has been ever attempting to discover what that power is. When we see the boundless ocean with the waves heaving up to the heavens, the dark night-sky with the myriads of shining stars, the glorious sun rising and setting, or when we witness the fury of the storm with the fiery lightning and the heart-rending strokes of thunder, we are impressed with a mysterious sense of wonder and harmony or sometimes awe, and it is this feeling of awe or exhilaration that has been the origin of all spiritual thought and the search for truth.

In the beginning, when the intellectual and imaginative capacity of man had not fully developed,—I do not mean that it is fully developed even now,—the visible manifestations of power, like lightning, thunder, fire, the sun, the moon and the stars, were looked upon with awful reverence as supreme powers in themselves, and people 'worshipped' them. It is quite evident that the origin of all worship was ignorance, for our ancestors began to worship the visible powers for no other reason than that they could not understand them; and it is amusing to note that the other extreme also leads to the same result. Whereas ignorance and awe led our ancestors to worship what to their perception seemed to be omnipotent powers, more advanced thought and clearer vision have led to love and reverence for a Supreme Power which we realise to be the source of all others. It is this Power that we call God, and the common aim of all religions is to lead man towards the realisation of this God.

It is true that all religions believe in a God who is omnipotent and supreme, though each one tries to picture him and name him in its own way. Apart from all this superficiality, there is the real essence—all religions agree in their general conception of God as the Supreme Power controlling this Universe, from the stars and planets to the minutest atoms, all forms of living and non-living matter. All religions teach us to love and revere this Power.

No doubt, there are various manifestations of this power. There is the Creative power (Brahma), the power of Existence and Growth (Vishnu), and the power of Destruction (Siva). But all this is the depicting of great truths in picture-form. There is, besides, much of story-telling, but there is no mistaking the reality. The truth is there, clear and unmistakable. For those who are not spiritually advanced enough to view the bare truth there is much of beautiful and concrete colouring; but we must never for a moment mistake the resting-house on the way for the desired end of the pilgrimage, or the outward for the inward. There is the cocoanut, tough and fibrous to external appearance; but remove the fibre, then comes the hard shell. It is difficult to break, no doubt, and promises but little, but break into it, and you see the kernel,—here is something substantial enough,—but innermost of all is the sweet juice, refreshing and rejuvenating to the thirsty traveller at noon, when the hot sun blazes overhead.

Life is a rambling, the force of the soul influencing and being influenced by the body. The force is working like the river which rushes down the sides of the mountain, and after flowing through forests and dreary wastes, beautiful plains and cities, finally plunges and vanishes into the bosom of the sea. The soul of man is divine, but it is forced to work under strange circumstances;

it is ever longing to attain peace and rest, and reach the place from which it sprung—the everlasting God. As the earth attracts every particle around it, as the sun attracts the earth and the planets, so the Infinite God attracts everything in the Universe, and the soul of man responds secretly to that call. The highest aim of life is salvation, freedom from the confusion of the world, and oneness with God. We must always try to loosen the ties that bind us to this mortal world. Then is salvation near at hand, awaiting us like a loving mother holding out her hands to embrace the approaching child.

K. R. CHANDRASEKHARAN,
Third Year Honours, English.

FAMOUS ASTROLOGER

'Prof. K. P. A. S. Ton, B.C.C.A., K.B.B., D.B., etc. Wonderful predictions—Moderate charges.

'Simply send the name of any flower you love on a card and we will send you by return post your full annual reading. Enclose As. 8 in stamps for clerical labour and registration. Apply P.O. Box Xol, Calcutta.'

I got nearly 400 inquiries. I had cards printed 'Good luck to you! WAIT', and sent them on to the various clients. I got about Rs. 137 net by this *bonus* bargain (*n* misprint for *g*).

Then another scheme was adopted.

'A boon to bug-pested beings. No use of costly oils or gas.

'Famous bug-killer.

'Certified by all men of high positions, presidents and dictators of republics, Maharajahs and Rajahs, Zamindars, High Court Judges, Ministers to Governments, and several men, to be very effective and useful. Please send Re. 1 by money order. This is not for gain, but for the suffering millions of humanity. Refer to Income Tax Officer's report.

'Apply sharp. Post Box VOI, Calcutta.'

I got more than I expected. Lots of orders from all parts of the country poured in. I went to a carpenter and asked him to make 2,500 wood slabs of 2½″ by 2½″ by ½″, which cost me about Rs. 10. I got the directions printed thus.

'Catch the bug with your hand. Place it on one slab, then with the other slab smash its brains. Directions to be followed strictly.'

I got about Rs. 600 and sneaked off to my village lest any sufferer should hunt for me, knock my head, and powder my bones. Thus I spent one year peacefully.

But you see a great proverb 'Necessity is the mother of invention. My money was spent, and I came to my former state. Encouraged by the success of the former business I began the Talisman Tactics. I prepared one thousand copper square-inch pieces and got the figure of Luxmi minted with some words—which cannot be understood by any

human being. I advertised with testimonials from all over the world along with this.

'Wonderful Himalayan remedy—a boon to all beings—for all diseases physical, mental and moral. Success in all you do and think. Price Re. 1-4-0. Postage 6 As. No V.P.P. Send cash with order.'

I waited for one month and got about 800 to 900 orders, rare in these days.

I am rather extravagant and my money is drained. I had recourse to another novel but a successful design. I gave the following advertisement to my old friend.

'A very good personality always commands. Every man should have that for success in romance. We can help you to do that. Take our world-famous "Personality" and your complexion grows better, pimples or black spots disappear immediately. Price Rs. 2-4-0. Original cost Rs. 4. In order to encourage and make it easier to the millions of our customers to buy it, we reduced the price. Order one now and be convinced. Stocks limited.'

I got several orders which I despatched immediately with 12 ozs. hydrogen peroxide. I wrote to them further, since we have no stock we had to disappoint several and this is being sent to them as a special case.

I am still pursuing this business. I am an experienced hand and can give you advice on these subjects to earn money legally. Let me be your father. Let me give you the fatherly advice now for a paltry sum—it will cost you more afterwards. Please send Re. 1-4-0 by M.O., with particulars and your natural tendencies (honesty or dishonesty). By return post you will receive my advice. Do not fail to send the M.O. or lose this golden opportunity. Apply to K.P.S.N. P.O. Box A1B, Calcutta. Correspondence strictly confidential.

N. RAMANUJACHARY,
Class II.

NEWSPAPERS

Every human being has an innate desire for news—news in what he is especially interested in and general news. From earliest times news has travelled by various means. The bards and scalds of Europe wandered through the land spreading news of wars and heroic deeds. Travelling men carried the news with them from town to town. The pilgrims and pedlars of India too took news from village to village on their way to or from sacred places; and the whole village assembled under the peepal tree to wag their beards over the happenings in the outer world, with which they had but little connection. News was first circulated in writing by the Assyrians and Egyptians, on tablets

of earth or on pottery. Imperial Rome issued the Acta Diurna, telling of sports, intrigues and court gossip. Then, after a long break, papers were started in more or less their present form. Most of the papers now flourishing in the West were started during wars, when people were hungry for news of their dear ones, and for the safety of the nation. All the papers then found ready sale, and though they suffered a drop they continued to publish the papers, including news of a more varied type, in times of peace, and so attracted attention. With the progress of means of communication, the news was so varied that taking in newspapers became a fashionable and useful habit, and mammoth circulations have been set up.

In modern times newspapers are so widely read that they cannot but have power and influence over the minds of the general public. Even in the larger cities of India, the literate buy a paper, even if it be in the vernacular, now and again at least. So it would certainly be wrong to state that newspapers do not influence public opinion; as wrong as to say that newspapers are not themselves influenced by public opinion. But papers do not now cater to the highly educated politician. The mass is often very difficult to deal with. Some take no active interest in public affairs or in social problems; papers may be bought because they want paper for sundry purposes, or for the sake of a cross-word puzzle. Others on the other hand believe what is stated in the papers to be true without discrimination, and consequently get wrong ideas into their heads, which they will not change. Then again the credulous days of the last century have given place to present-day torpor. Still by stating, repeating, agitating, and arguing, newspapers mould (to a certain extent) and direct public opinion, but not until public opinion is ready for moulding and directing. Their sphere of influence has increased by leaps and bounds, but their power, political and otherwise, has diminished with the passing of time. War is often said to be stirred up by newspapers, but as has already been stated, they could not make war. It is true they could foment war, they may bring matters to a head, but the seed must be in the minds of the populace. Newspapers can only suggest, direct and accelerate matters.

When Lord Northcliffe owned both the *Daily Mail* and the *Times*, he launched an attack against Lord Kitchener, then the public idol. It had no effect. In fact both the papers lost heavily at the time. Since he did not voice the opinion of the public, he failed. But later when Lord Kitchener failed, then the public acknowledged the true forecast. Later Lord Beaverbrook brought about the Empire Free Trade Campaign. Thousands who had never given the matter a thought became interested and it became the burning question of the hour. The influence on the people at large was

enormous. But when he tried the press as an instrument to unseat the Conservatives and their leader, he failed. The influence was enormous, but the power little.

Newspapers, besides holding great power of influence and publicity, have also a distinct educative value. The true gentleman ought to know something of everything and everything of something. One of the chief sources of information is the newspaper. Such a variety of news political, economical and social, if carefully studied, cannot but broaden the outlook and the mental field of the reader. The variety of subjects may arouse a special interest in one particular branch, which may reveal the genius of a budding politician, statesman, writer or social reformer, who might otherwise never be known. The educational supplement and light literature are often of great value for they reflect the feelings of the day expressed in the language of the day.

The printed word has more effect on the mass than the spoken word: and at the present time newspapers are the most important and the most widely read of printed matter in the educated world.

S. P. APPASAMY,
Class I, Gr. I-A.

A WAY TO LIVE

Gopalan was a young Brahmin graduate of the Madras University. Unfortunately he did not pass with any distinction. But he had confidence in his own abilities. For two years after he left college, he spent what little his father had saved in competing for the various examinations held by the Public Services Commission. Needless to say he was woefully disappointed. Then he sat down at home and seriously thought over his future. By this time all the enthusiasm of a full-blown graduate was spent, and he was faced with the urgent problem of earning a livelihood.

Gopalan lay on the sands of the beach looking into the sky, where the clusters of stars grew denser every time he scanned them, even as his own prospects in life. That day too he had failed in his attempt to get even the menial post of a cooly in the Railway Workshop. He was not in the least discouraged. With God above and honssty within, fear had no place in his heart. But the idea of his wife at home and her curtain lectures, made him shudder. Wending his way through a labyrinth of dirty streets he reached a detached and decent-looking house. He tapped gently lest he should infuriate his wife if she were to hear the bad news. With a warm welcome she greeted him and said, 'Your countenance shows signs of failure. Why worry? I have thought of a plan. We shall live happily henceforward'.

* * * *

Our friend Gopalan has become a painter. An honourable profession indeed. One day when I casually met him I asked him about the wonderful secret of his life. As I am a confidential friend of his, he plainly explained that he was a 'picker-off of letters'.

'Do explain' I pleaded.

'Why, you must have noticed, friend, out of many shop windows there are painted boards announcing the name of the proprietor and what he sells, and such things. Well, they are composed of letters, and every now and then they get dim or rubbed off by the effect of weather.'

'I follow' I said.

'And they are to be repainted of course, for not only do they look untidy when there is any missing, but sometimes they look ridiculous.

'For example:—"TO LET SALOON". Well, it is not TO LET. It should be "Toilet Saloon" and the owner is driven mad by people coming in and wanting to take the shop. I have known a man nearly ruined by an entire word coming off. It was the second word of "Refuse Imitations" and his stock stood labelled "Refuse"... A lot of trouble was caused to a hosier by the announcement: "Compulsory ale." A crowd of undesirables collected and insisted on being served, and the police had to be called in.

'So you understand now what my work is. At night I go and rub off some of the letters and in the morning I will pass by that way as if casually. They will pay me a large sum to mend it at once. Yesterday night I rubbed off from "Job Works Undertaken" the two first words and changed the "n" into "r". Poor man, he came this morning and implored me to mend it at once, for a man had come to take him to a house where an old man had died.'

'As I am a journalist,' I remarked, 'and you also a man of letters, we should really stand by one another. Please come to my house for dinner'.

V. SUBRAMANIAM,
Class II, Group I-A.

College Notes

GRANT ANDERSON

On Friday, October 26, the pass and intermediate classes were given a holiday from 11 to one o'clock in order that those who wished to, might attend a 'Shakespearean Recital' by J. Grant Anderson, in the Anderson Hall. Though tickets cost eight annas, about 150 were present, as well as a good many senior school boys. Mr. Grant Anderson has been seen in Madras before, as 'actor-manager' first with an English company, and later with the 'Indian National Theatre', a company largely Indian. Now he goes about by himself, all over India and also in the Far East, giving performances for the most part in colleges.

In the two hours Mr. Grant Anderson represented about a dozen characters. One was Sir Peter Teazle from Sheridan's 'School for Scandal', another was Scrooge from Dickens's 'Christmas Carol'; the rest were all Shakespearean—Hamlet, Jaques, Shylock, Wolsey, Mark Antony (in 'Julius Caesar'), Macbeth, and Othello. A stage was marked off, on the stone floor, by blue hanging curtains; a sort of square hole, six or eight feet high, was left at the back, in which a special painted scene was hung for each representation. The 'properties' consisted of a table and a chair. There was no special lighting. Mr. Anderson had a complete outfit of costumes, grease-paint, etc., and wigs; and he 'made up' for each part in full view of the audience, who were particularly interested when Jaques' moustache refused persistently to stay on. It was always surprising to see how complete his changes were, and how quickly they were effected; he must be exceptionally good at 'make-up'.

Mr. Anderson seems to be by preference what is called a 'character-actor'; he obviously enjoyed himself most when he could disguise himself heavily and invent for himself a system of eccentric mannerisms. His 'Shylock' tended to be broadly farcical; his 'Macbeth' had a great mane of flaming red hair, and spoke broad Lowland Scots; his unrepentant Scrooge, with a liverish complexion and blackened teeth, was simply horrible to look at. In such parts Mr. Anderson was always interesting. In more straightforward acting and in heroic parts (as Hamlet, Antony and Othello), he showed less gusto and was not so convincing; but he spoke well (though his ear for Shakespeare's blank verse was rather faulty), and was always audible.

COLLEGE CHURCH

List of Preachers for the second term :—

September	30	J. P. Manikkam, Esq.
October	7	Rev. R. S. Macnicol.
,,	14	F. E. Corley, Esq.
,,	21	H. R. Mills, Esq.
,,	28	Rev. Gordon Mathews.
November	4	Rev. A. G. Hogg.
,,	11	B. Clutterbuck, Esq., Methodist Mission.
,,	18	O. F. E. Zacharias, Esq.
,,	25	Rev. R. A. Manuel, Trichinopoly.
December	2	Rev. A. J. Boyd.

According to custom there were two Monday morning Devotional Services during the term. The first, on October 1st, was conducted by Mr. Macphail; the second, on November 26th, was conducted by the Principal, and the preacher was the Rt. Rev. the Bishop of Madras.

THE MAGAZINE COMMITTEE

In our note on the Magazine Committee in our last number, we mixed up two students, W. D. J. Jesudas of Class III, Group 3, a contributor to the Miscellany, and D. Jesudasen of Class IV, Group 4 A. Both have been at work this term, and the committee has been strengthened by our mistake; and we propose that W. D. J. Jesudas should continue as Editor for Class III, and D. Jesudasen as News Editor, till the end of the year.

There were several contributors from Class I this time, we are glad to say, but only one whose article has been published, S. P. Appasamy of Group I-A, who is therefore returned unopposed as Class Editor.

As for Honours and B. Sc. Classes, K. R. Chandrasekharan is hereby appointed Class Editor, and also Literary Editor. A. S. Narayana Pillai is no doubt equally well qualified personally, but as a Senior 'P. G.' can hardly be expected to find time for the arduous labours involved.

For the sake of readers who have lost their copies, and forgotten the contents, of the first number, we repeat that N. Ramanujachar is Editor for Class II, and J. T. Kanagaraj for Class IV.

MAGAZINE FINANCE

Readers of a calculating temperament may have noticed that the magazine this year is slightly reduced in size. The manager, indeed, has been doing some sums, and this is the result. Ordinarily the income and the expenditure of the magazine account are pretty nearly

the same, and the year closes with a credit balance of one or two hundred rupees. This is not very satisfactory; we ought to have a small but steady reserve; and an attempt is now being made to regularize expenditure. Now, instead of stuff being sent to the press more or less haphazard, we have to count every page—and that means counting every word, practically.

Readers may be interested to know how much money comes to the magazine, and how it goes. Last year (1933–34), the subscriptions of the students (at Re. 1–8 a head for the year) brought in about Rs. 1,200; other subscriptions (at Rs. 3), Rs. 250; and advertisements, Rs. 70—rather more than Rs. 1,500 altogether. On the other side the big charge was for printing, paper, binding, etc.: the three numbers cost Rs. 1,300 altogether. The only other charge was for a clerk's time, postage, etc.,—Rs. 100.

The charges for printing are arrived at this way: 'Composing', that is the setting up of the type, costs Rs. 2 a page. The actual printing costs Rs. 4–8 a forme, the forme being a large frame holding the type for eight pages. Binding costs Rs. 8–8 a thousand. The cheaper paper for 820 students' copies costs (at Rs. 7–14 a ream) Rs. 48; the better paper for the other edition (200 copies at Rs. 13–10 a ream) costs Rs. 21–12. The paper for the covers comes to Rs. 5–3 and Rs. 2–14–9 for the cheap edition and the dear edition respectively. The special paper for the printing of photographs costs Rs. 8–3 a leaf; the 'blocks' from which the pictures are printed are made at the rate of eight annas per square inch. On composing, machining, and binding, we are given a discount of 10 per cent.

These rates are higher than the usual rates in Madras, partly because the work is well done throughout, partly because the Diocesan Press gives more than it need do in wages, pensions, etc.: we take our wares there for both reasons equally.

Now the reader can work out for himself in a few minutes, what the present number has cost.

NOTICE TO CONTRIBUTORS, PAST AND FUTURE

A certain number of 'Miscellany' articles have been set up in type, but had to be held over for want of space. The manuscripts of the others are piled up in the Editor's room in College House, and he will be glad if the rightful owners will come and recover them before the end of term. Those not reclaimed will be placed in the letter-rack outside the Second Class Room, and there is no saying what will happen to them then.

For the future, will all contributors to the 'Miscellany', as well as all Secretaries, please remember to write—if possible legibly—on one side of the paper only?

The Hostels

THE STUDENTS' HOME

The second term has begun. The senior members are busy preparing for the fast approaching selection examination. The poor junior members are disturbed by alarm clocks from midnight to sunrise. Our Librarian has got a peculiar alarm clock. Daily at about four in the morning a rat comes, plays on him, and disturbs his sleep (once it bit him too). The medical assistant comes out of his room only once or twice (probably) to bask. The Games Superintendent uses all the broken ping-pong balls to solve astronomy problems.

Our hearty congratulations on the well-deserved success of our garrulous Ganapathi and sober Satyanarayana, and our good wishes to Messrs. O. K. Vasudevan and P. Balakrishnan, the candidates for the Indian Posts and Telegraphs Department competitive examination.

We are glad to keep up the number of U. T. C. members of our hostel. Like last year we have two members of the corps. Still more glad are we to have in our midst Mr. V. Krishnaswamy, I.E.S. (Imperial Eaters Service). A title of K. V. K. H. (Keerai-Vadai-Killing Hero) has been conferred upon him.

The reception to the Graduates was given on Thursday the 2nd August, under the presidentship of Mr. S. R. Ranganathan, University Librarian. Mr. P. Balakrishnan was unanimously elected as the organizer of excursion parties and Mr. T. P. Kutty came out unopposed as the Secretary of the Debating Society of our hostel.

We are sorry for having deprived our brother hostel of Mr. J. C. Alexander.

P. SUBRAMANIAN,
Secretary.

PARK HOSTEL

The reopening of the hostel after Michaelmas took place accompanied by the usual ceremonials—ear-bursting musical melodies, emptying water kujas on unsuspecting individuals, howling demonstrations that might have excited the envious admiration of the surrounding canine groups—these and activities like these usually give us the necessary start for a new term of strenuous work.

We are glad that all the members, in spite of the hardly concealed homesickness of our kindergarten group, were present punctually on the reopening day, and this is partly attributed by some

evil-minded persons to the attractiveness of our hostel menu and the Roxy Theatre.

[Would you believe? One of our members fought against thirteen *Chapathis* in succession until the fourteenth one got the better of him and floored him to the ground.]

The use of the private tennis court of our Superintendent has been of very great help to us and we thank Mr. and Mrs. Matthews for this sacrifice of their personal convenience on our behalf. This seems to have given our active Tennis Secretary scope for his organizing genius, so much so we are plagued with tennis matches and notices of tennis matches of every description, doubles, singles, and so on. In this connection we are glad to mention that we defeated the Second Students' Home in a friendly doubles tennis match.

We are also grateful for the Magazines sent to us by Mrs. Hogg and Mrs. Matthews.

T. C. THOMAS,
Secretary.

CAITHNESS HALL

Our Hall is running smoothly and the general health of the members is satisfactory. There was a time when it was fashionable to undergo a course in 'Dengue,' and the beds in the sick-room were sampled by several unfortunate people. One member of the Hostel, our trained nurse, reserved a bed in advance, but fortunately this had the effect of inoculating him against the Dengue germ, and the bed is still unoccupied.

We are twenty-eight strong now, for although one of our members left the Hostel last term, three more joined at the beginning of this term. They seem to feel quite at home already.

Our enthusiasm for tennis is terrific: in fact there are only about six of us who are not members of the Tennis Club, and perhaps that is because they cannot borrow Sankaralingam's or Ramaswamy's racket. Maribasavaiah's furious forehand drives and Coorg language caused him to be chosen to represent the college in the doubles pair for the Duncan Tournament. We are proposing to run a Hostel tennis tournament sometime, and C. Vadivelu is practising drop shots so as to beat Maribasavaiah.

In Inter-Hostel tennis we were beaten by the Second Students' Home, but we hope to try our strength against the stars from the other Hostels sooner or later.

Last term we went on an excursion to Mahabalipuram, along with our Superintendent, Rev. R. S. Macnicol. There is no space

here to describe the great naval battle of the groundnuts nor to tell of the sea bath, and the songs we sang : but it was a memorable occasion.

Selection exams. are over, and Nalla Reddy can now sleep in peace while S. Ramanujam sings to him.

We wish all our readers a very good holiday, and look forward to it ourselves before the dawn of our last strenuous term of work. Good health to you all.

R.S.M.

THE FENN HOSTEL

Years may pass away and students may come and go; but the Fenn Hostel remains the same with all its glorious traditions and the happy reminiscences of the old members. By-the-bye, is there any Fenn Hall in Tambaram?

The Graduates' Reception which came off on the day following the University Convocation day was a grand success. It is a tradition of the hostel to invite an old member of the hostel to preside over the function. So Mr. O. F. E. Zacharias, an old member, presided and addressed the new graduates. Our graduates of this year distinguished themselves very well in their examinations. We are proud to say, that among them, Mr. J. Samuel Raj who had a very brilliant college career has proceeded to England for competing for the I. C. S. examination. We heartily wish all of them success 'in the wider arena of life outside these college walls'.

In the beginning of the Second Term there arose a vacancy in the Managing Committee of the hostel as Mr. M. Sargurudoss, our Librarian, had left the hostel. Mr. A. M. Sathya was elected in his place in the General Body Meeting which was held on Wednesday, the 3rd of October.

It is gratifying to note, that a good number of Fenners take interest in the Debating Society of our hostel. Such interesting subjects as 'Religion is necessary to Man' and 'Dictatorship is the best form of government to meet the world's demands at this juncture' are discussed. Our Debating Society Secretary is very earnest in arranging meetings and takes pains in preparing the minutes of the meetings, which can be compared to great masterpieces of oration.

The Sunday Devotional service of our hostel is held at 8-30 p.m. Now and then, we get speakers from outside also. Our Study Circle is now conducted by Dr. Gravely, and as usual one of the students introduces the subject and presents points for discussion.

We intend arranging an excursion to Mahabalipuram in the second week of January. But in the meantime, we may arrange short trips to places of interest near by, such as Adyar and Tambaram.

W. M. G. DURAI RAJ,
Secretary.

THE SECOND STUDENTS' HOME

Listen, please, Readers! The Second Students' Home speaks.

With the rising of the sun on the morning of 2nd August, a sort of happiness also began to rise and bloom in our hostel. What was that? The reception to the new graduates from our hostel was to be given on the smiling evening of that eventful day. Well, believe it or not, seven, mind you, not one, or two, or three; seven graduates from our hostel! A Record!! This year, seven graduates took their Degrees from our hostel. The grand reception was heartily given, and everything went on happily, and ended pleasantly.

Then came the Michaelmas holidays which passed away, within the wink of an eye. Then our hostel members once again gathered on the 26th of September. The strength of the hostel has now been raised to fifteen.

By the way, last term, no activities in sports appeared in our hostel news. This time we have plenty to talk about. Carroms and ping-pong, as is known to all, are common to our members as water-drinking; thereby you can judge the interest we take in these games. Chess has been re-introduced this year, and by the able interest shown by Messrs. M. Rajagopalan and C. V. Venkatadri, this particular game is thriving extraordinarily well. I assure you, that Messrs. M. R. . . . and C. V. V. . . . have become 'The Invincible Chess Players.' They are now thinking of taking part in a World-Championship Tournament.

Next, coming to the game of Tennis, there are many enthusiasts in our hostel. Messrs. M. P. Padmanabhan and C. V. David represented our hostel in the two Tennis Doubles Matches, conducted against the 'Fenn' and the 'Caithness,' and both times brought victory triumphantly, to our cheering Home.

Mr. D. Vijayaraghavan is another budding champion.

The forming of 'The Triangle' in the regular Sunday Gatherings for Prayer, is being strictly observed.

R. V. SURYANARAYANA SARMA,
Secretary.

THE RUNGIAH CHETTY HOSTEL

The ancient gateways of the hostel once more creak back on their hinges to receive us into its cosy and inviting chambers. With what bubbling joy and explosions of familiarity do we meet again after two weeks of separation! What exultation do we not feel in recounting the pleasant experiences we had during the holidays!

There are very few changes to speak of in the hostel, except perhaps, on the doors and windows. There our artist-in-chief (a most rare soul is he!) decorates them according as it pleases his artistic eye which sees beauty in some new designs every day.

As for our study, we studiously avoid it. On delightful evenings you might chance on stray boarders (with perhaps their crew) taking their stroll on the Marina. Do not, gentle reader, grudge them their youth's privilege. Theirs is the buoyant spring, the season of ever-new pleasures.

But there is one who keeps aloof from the rest of our company. He is indeed the ideal student of our hostel with no ostentatious pretensions of fashion. He is the beacon fire which sheds effulgence on our way of progress. When all of us are engaged in chatting he is away in his room, turning page after page. His life mission is to form a character of his own. Without the least tincture of vanity which often protrudes into the character of ordinary students, he shines—shines almost alone among the constellation. Really we are proud of such a member.

The examination time-table is the only warning notice that calls us back to our confinements. How sadly, silently and seriously do we retire to our solitary room to work in right earnest to fight the examination-bogey. But the uninvited guests—bugs and mosquitos, never leave us alone in spite of our tremendous blows which often hurt us and not the real victims. Nature has almost become perverted, guests trying to drive away the hosts. Unflinching determination, strength of conviction and firmness of will are the outstanding traits of our character. Naturally our determinations cannot be dislodged by ordinary persons. But Janet and Greta, Pickford and Crawford, Charlie and Chevalier and Buster and Brook, are all extraordinary persons. When they come, our determinations we drown, our convictions we cancel, and our books we bury.

Christmas is on the approach and every one is looking forward to getting home. We do not want to bore you any further; so we conclude.

M. P. SAMUEL,
Secretary.

BISHOP HEBER HALL

The beginning of this term saw the addition of two new members from our sister hostels. It was also marked by two important events of which the first is of primary importance. It was the opening of our hall chapel, due largely to the efforts of our Warden, who, with untiring energy, converted one of our rooms into a prayer hall—a temporary chapel—which is to be the centre of our spiritual life. The first Eucharist was conducted by the Venerable the Archdeacon on the 7th of October.

The second event, though trivial, is one which added to the reasonable pleasures of student life. It was the excursion to Ennur. We greatly enjoyed it, singing, eating, boating, bathing, and a hundred things more. But we re-re-re-returned in the evening. The inaugural meeting of our Literary and Debating Society was held on 20th October.

Both the out-door and in-door games seem to be played regularly, Tennis and Badminton being most popular. We have three or four successes to our credit and a defeat in Badminton.

Our newly-bought organ pleases many but displeases a few—the latter effect being caused by the beginners, who, with a great assumption and boldness to play all the four parts, produce a volume of discords.

Now there is a wide-spread rumour in our Hall, that Mr. J. Maduram with his personal assistant Sargurudoss (sure! Honorary) has begun giving instruction in Hindi to the members. But an enquiry into the truth is necessary. Our Camera Club is passing through its period of decline.

Our reading table is heaped up with a good number of magazines, both inland and foreign, in addition to our 'Dailies' and 'Weeklies'.

In conclusion, as days pass on, we feel the touch of more friendliness and brotherly spirit with a sweet and pleasant atmosphere around us.

S. E. JEYAPALAN,
General Secretary.

Societies

THE COLLEGE BROTHERHOOD

The Social Service section commenced its activities early last term under the enthusiastic guidance of our President, Dr. Gandheker, and Mr. Mills. We have been able to secure a number of student-volunteers to visit the various hospitals regularly every week. The work is to call on the patients, spend some time in pleasant conversation with them, read to them or write letters for them; and we are glad to say that the volunteers enjoy this work. Occasionally the Brotherhood gramophone is drafted into service.

With the willing co-operation of Mr. Joshua we were able to meet the Guild of Service workers who collect books and periodicals for distribution in hospitals. The Brotherhood is given free access to their collection in the University Library. After this, Dr. Gandheker took the whole batch of hospital visitors to the University Library for an informal meeting with Mr. Ranganathan, the Librarian, who spoke to us about hospital visiting and gave us much valuable advice. The Brotherhood will appreciate gifts of books and periodicals from the readers of this Magazine for distribution in hospitals and we also request the Secretaries of different hostels to pass on to us the periodicals they subscribe to.

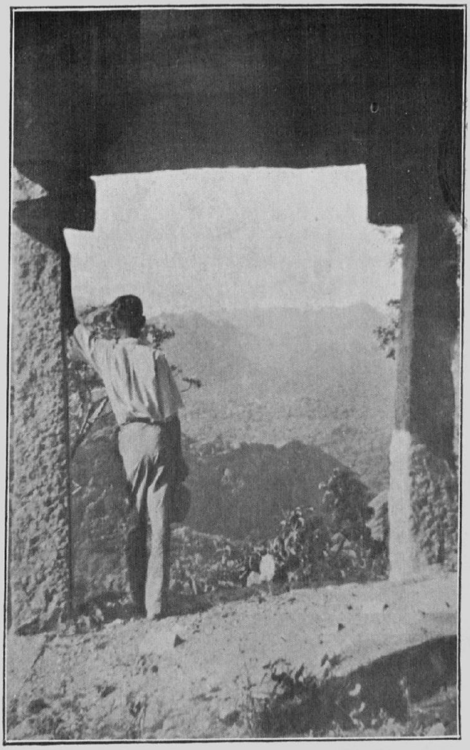
In a small room on the ground floor of the Second Students' Home is located the Brotherhood Dispensary, which renders first aid and gives simple medical treatment of a non-professional kind to the labouring folk living near the College. The volunteers attend the dispensary by turns and the Secretary would like more students to volunteer. The Brotherhood thanks Mr. Kibble, Mr. Mills and Dr. Mathurainayagam for their co-operation in running the Dispensary.

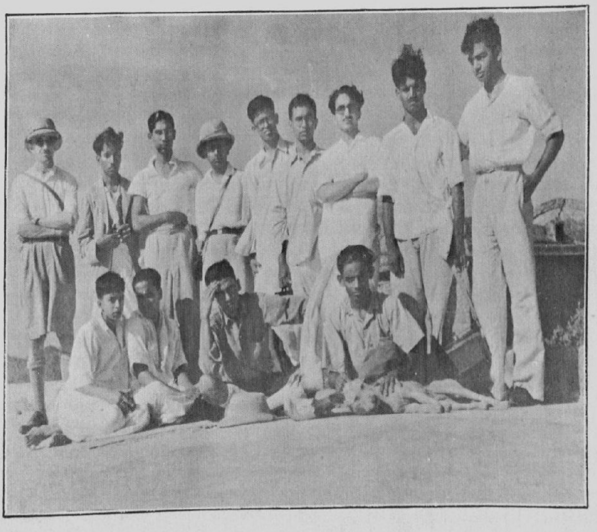
Every Friday afternoon at 4 the Mental Hospital bus takes a bus-load of volunteers to play an exhilarating game of football with the patients. Both sides—the normal and the abnormal—enjoy the game, and when the weather-man steps in, we do feel disappointed.

We are glad of the co-operation extended to us by the College Christian Union. Mr. Macnicol has suggested the organising of an itinerant singing choir which can be drafted for service on occasions.

The Brotherhood is co-operating with the City Leprosy Relief Council. At the invitation of the Secretary of the Council, our President with Mr. J. D. Asirvadam visited their clinic in Perambur. The Brotherhood Dispensary has so far detected a few cases of

AT GINGEE FORT





Standing: Mr. Barnes, P. Damodaram, K. M. N. Peer Muhammad, Dr. Gandheker, M. Narayana Shenoi, K. Subramanian, C. Gopalrao Sahib, D. Ramachandran, V. N. Sadanand.

Seated: S. Rajagopalan, Jagannathan, J. H. Raju, R. J. Manikkam.

Photographs by V. N. Sadanand.

leprosy among its patients and has promptly advised them to go to the Leper clinic. The Social Service section is arranging a visit of the hospital visitors to the Lady Willingdon Leper Settlement at Tirumani.

Besides the social service activities, our record of excursions this year promises to be a very good one. We started with Tambaram. A party of 30 students with Dr. Gandheker and Mr. Rajasekharan and a big lunch basket went to Tambaram on the afternoon of July 28th. Mr. and Mrs. Barnes joined the party in the Science building. After going round the place the party assembled for tea in the nursery in front of the Barnes House. After a hearty vote of thanks to Mrs. Barnes the party returned to the station and to Madras.

The second excursion was to the Fort of Gingee, 17 miles from Tindivanam on the S. I. Ry. A party of eleven students with Dr. Gandheker and Mr. Barnes and with a number of water-bottles, cameras, bedding-rolls, and even one book, travelled by the 6-55 a.m. train reaching Tindivanam at 11. The Station Master, to whom previous intimation was given, had arranged for our breakfast at 'Krishna Iyer's' hotel. Breakfast over, we bussed to Gingee where we were met by the Head Master of the Elementary School, and were lodged in the school which is a well ventilated, large building. We are very thankful to the Head Master for the help he gave us. The weather behaved well throughout, and the party had a fine time exploring the hills that afternoon and the following forenoon. There are three hills with forts on each and battlements connecting the hills so as to enclose a small bit of territory within. The whole thing was evidently so constructed as to be able to withstand a siege. The forts must have exchanged hands several times, finally coming into the hands of the British. On the return journey the first break occurred at Tambaram, where after a hearty vote of thanks to Dr. Gandheker and Mr. Barnes the party, minus two, reached Egmore and dispersed.

The third excursion was to Red Hills, a place so familiar by name, yet not visited by many of us. The party which was 19 strong travelled by bus from Washermanpet. At Red Hills some 'greenhorns' in the party were disappointed at seeing neither hills nor red, and one enthusiast asserted that the lake was 45 *miles* deep! After tea in the open, the party spent the afternoon boating and seeing the water-works. At 18.00 o'clock we started cross-country racing to catch the train for Madras at Villivakkam and almost caught it, having arrived at the station only 5 minutes after the train had left! However, we did not spend the night at the station, but reached Madras at 20.30 by the next train.

The Brotherhood excursions are much enjoyed by everyone who makes them. Join the next one and see for yourself. We are planning

for a big two-days' excursion to Mettur Dam early next term, besides some more local ones. We invite all to partake in one or other of our activities and thus live a fuller life.

S. RAJAGOPALAN, IV, 2B(a),
Social Service Section.

J. H. RAJU, B.Sc. III,
Excursion Section.

DEBATING SOCIETY

The Inaugural Address of the Society was delivered on Friday, the 17th August, at 4–30 p.m. in the Fourth Class Room, by Sir A. P. Patro, with Dr. A. G. Hogg in the chair. The proceedings commenced with a prayer by the president, and then the speaker was introduced to the audience.

On being requested to deliver his address, Sir A. P. Patro stood up amidst cheers, and said something in the way of his old recollections about the Madras Christian College, while he was a student there. He remembered with pleasure the days when he himself was the secretary of the Madras Christian College Debating Society, and had knocked down the prizes for good conduct and oratorical talents. He then traced the origin of Parliamentary democracy in France and in some other countries, in the course of his learned lecture on 'Representative Democracy', which was well appreciated by the audience.

The president next in winding up the proceedings thanked the speaker for his studied speech, and the meeting terminated with a vote of thanks proposed by the secretary to the chair and to the distinguished speaker.

Two ordinary meetings of the Society were held this term, with the permanent president in the chair. The first subject moved was 'That novel-reading is a waste of time'. The motion was well supported, and also opposed, and when put to vote, the motion was declared carried, by a narrow majority of one.

The second debate was also a very interesting one, and the subject initiated was that 'Democracy is not suitable for India'. After a heated discussion, the motion when put to vote was declared defeated by a majority of six votes.

We hope to have a few more interesting debates this term.

P. DAMODARAN,
Secretary.

THE LITERARY SOCIETY

The election for the Secretaryship was held towards the end of last term with Mr. O. F. E. Zacharias in the chair. It was held on the 29th of August, and it resulted as follows:—

President .... Mr. O. F. E. Zacharias, B.A., L.T.
Secretary .... T. D. Srinivasan, Class II.
Representative .... Mr. Ramanujachari, Class II.

Though the office-bearers were elected very late in the year we are glad that 3 meetings were held under the auspices of the Society last term and it is hoped that many more meetings will be held this term. We are glad to note that there has been appreciable response from students. As this is only a junior Society, students of the Intermediate classes are invited to take an active interest in the affairs of the Society.

T. D. SRINIVASAN,
Secretary.

THE PHILOSOPHICAL ASSOCIATION

An ordinary meeting of the above Association was held on Monday the 15th of October, with Mr. S. Parthasarathy, M.A., in the chair, when Mr. Satyanathan of the Third Class spoke on 'The Value of Philosophy'.

The president in his concluding speech gave an interesting lecture and explained how philosophy is a science of sciences.

With a vote of thanks to the president, the meeting came to a close.

Before concluding this report, the secretary would earnestly request the philosophy students to muster strong at all meetings.

M. RAJAGOPALAN,
Secretary.

THE COLLEGE MALAYALI ASSOCIATION

The inaugural meeting of the association was held on Wednesday the 22nd August with Mr. V. K. Ayappan Pillay, M.A. (Professor of English, Presidency College), in the chair. Mr. Chelanattu Achutha Menon, B.A. (Senior Lecturer in the University Research Institute), delivered the inaugural address. The speaker in his instructive and interesting speech emphasised the need for a history of Kerala written on a scientific basis. Mr. Menon dwelt on the importance of the

'ancient songs' in literature, and appealed to the audience to collect them as they are valuable in supplying information regarding historical events inasmuch as they are perfect in point of poetic workmanship.

The president in his concluding speech spoke on the merits of ballads in English literature.

With a vote of thanks proposed by Mr. Titus Verghese (president of the Association) to the speaker and chairman, the meeting came to a close.

An ordinary meeting was held on August 29th at 4-15, Mr. V. C. Padmanabha Menon presiding. Mr. T. Rajagopala Rao, B.A., L.T., Superintendent of the Vernacular Department, spoke on the 'Inter-relation of Telugu and Malayalam'. Producing a great number of examples, Mr. Rao argued that Malayalam has a greater and closer relationship with Telugu than with Tamil. With the president's concluding speech and thanks by the secretary, the meeting came to a close at 6 p.m.

An ordinary meeting was held on the 12th November at 4-15 p.m., Mr. Titus Verghese presiding. Mr. Madhava Menon of Class II spoke on the 'Influence of Foreign Languages on Malayalam'. After the speech a number of students spoke on the subject. With the concluding remarks from the chair, the meeting came to a close at about 6 p.m.

We have arranged for many more meetings in this term. After the selection examination we hope to conduct at least one meeting in a week. It is gratifying to note that students are taking active interest in it.

D. KRISHNAN POTI,
Secretary.

NATURAL HISTORY SOCIETY

Under the auspices of the Society, our Botany Professor, Mr. M. S. Sabhesan, delivered a lantern lecture on 'The Great Architect' on 15th August, at 4-15 p.m., in the Physics hall. As an introduction, he mentioned what the qualities of an Architect are, who the Great Architect is, and what the main principles of his architecture are. He referred to the fact that cells are nature's bricks and that protoplasm, the physical basis of life, is of a complex nature. In lucid terms, he then explained the wonders in nature's work with reference to the histology of plants. In this process, the professor supplemented his lecture with a liberal demonstration of lantern slides. These slides demonstrated in particular cell division, the structure of the most highly organised plant body viz. the dicot stem, and the behaviour of parasites.

EXCURSION TO KRUSADI ISLAND

On the 3rd of September, the members of our Society (B.A. Senior students) went on an excursion to Krusadi Island. The president of the Society, Mr. J. P. Joshua, having left Madras a few days earlier in order to make necessary arrangements, Mr. B. Bonnell and Mr. Chelliah led the party. The party left Madras-Egmore Station by the 11–15 a.m. train, and Professors M. S. Sabhesan and C. Laxminarayanan were present at the station to give a hearty send-off to the party.

During their stay at Krusadi, the party had the patronage of Mr. Peter Devadoss, a former student of our college, who at present is the Research Assistant at Krusadi. A detailed account of the systematic work at Krusadi, the nature of specimens collected at different places, the variety entertainment they had, and the important places visited, is found elsewhere in this Magazine. So it is sufficient to express our gratitude towards Messrs. Bonnell, Joshua and Chelliah, and to our host and hostess, Mr. and Mrs. Peter Devadoss, and others, for having made this excursion an epoch in the annals of our Society.

I. KUMARASWAMY,
Secretary.

DRAVIDA BHASHABHIVIRDHI SANGAM

A general body meeting of the above Sangam was held on the 18th August 1934, at 1–45 p.m., in the College premises under the Presidentship of M. R. Ry. S. D. Sargunar Avl., B.A., when the following office-bearers were elected for the current academic year:—

Patron .... Rev. Gordon Mathews, M.A., B.Litt.
President .... M.R.Ry. S. D. Sargunar Avl., B.A.
Secretary .... V. Sundaravelu, Class IV.
Treasurer .... R. Subramanian, Class III.

The inaugural meeting of the Sangam was held on Wednesday, August 22nd, under the presidentship of M. R. Ry. S. D. Sargunar Avl., B.A., when, most fittingly, the portrait of Sri La Sri Swami Vedachalam of Pallavaram was unveiled by M. R. Ry. M. Kandaswamy Mudaliar Avl., B.A., of Pachaiyappa's College. M. R. Ry. Kandaswamy Mudaliar Avl. dwelt upon the greatness of the Swamigal as a man of great learning and vast knowledge and also appealed to the students to follow his noble example. The Principal of our College accepted the portrait. Next M.R.Ry. Satchidanandam Pillai Avl., B.A., L.T., Educational Officer, the Corporation of Madras, spoke of the Swamigal's greatness as a veteran scholar of Tamil and as a man of untiring enthusiasm.

After the president's concluding remarks, which mainly touched upon the Swamigal's literary productions, the meeting terminated.

My profound thanks, on behalf of the Sangam, are due to M.R.Ry. Kandaswami Mudaliar Avl., by whose kind efforts we got the portrait for our college.

V. SUNDARAVELU,
Secretary.

CHRISTIAN UNION

More than forty members of our Union were present at the Student Christian Movement Camp held at Poonamalai in August. We are glad that many of them found the experience of the Camp useful.

The best work of the Union is done through the study groups and the weekly devotional services. We have so far started five study circles in the various hostels. All students of the College, Christian and non-Christian, are welcome to any of these circles. The Devotional services are held regularly on Thursday afternoons.

We have started a library for the Christian Union. Mr. W. M. Dorai Raj will gladly accept books offered for the library. Mr. Sargurudas of this Union has been elected to the inter-collegiate committee of the S.C.A. as camp representative.

POONAMALAI CAMP

The annual joint camp of the Student Christian Movement of Madras and Vellore was held at Poonamalai from August 23rd to 26th. There were about 150 resident members who were mostly from the various Madras colleges and a few from Vellore. The natural beauty and quietness of the place chosen for the camp were a source of inspiration to all of us.

The general theme for the camp was 'Evangelism', and the motto selected was 'Ambassadors for Christ'. All the addresses and discussions in the camp centred round the main theme 'Evangelism'. There was a crowded programme for each day. But space allows me to dwell only on some of the aspects of the camp life that attracted me personally.

We had a parallel Bible study course between 8 and 9 in the morning. The subjects for study were 'How to read the New Testament', 'Studies from Acts' and 'Studies from Philippians'. These Bible study courses awakened in us a keen interest for the study of the Bible.

The members of the camp were divided into many discussion groups, each under two leaders. These groups discussed each day

topics connected with the morning addresses. Keen interest was shown, and questions of vital importance always came up during the course of these discussions.

The athletic activities that were conducted under the direction of Mr. Mills gave variety and fulness to the camp programme. The social hour in the evening was one that was looked forward to by many, and the hidden talents of many for entertaining other people found free expression on these occasions.

One of the outstanding personalities in the camp was Dr. Stanley Jones, who by his inspiring devotional addresses and personal contact touched the lives of many individuals in the camp.

Small prayer groups met every night in the various parts of the fields round about the camp. These informal prayer groups, all of which derived their origin and inspiration from a single group that met on the opening day, contributed not a little to the making of the spiritual atmosphere of the camp.

Thinking over the time we spent together in the other-worldly atmosphere of the camp, some of us have no hesitation in testifying to its high spiritual quality. The camp has forced a few to come to vital decisions about their future, and helped many more to a deeper realisation of the responsibilities and privileges of their position as fellow-workers of our Lord in his vineyard.

T. C. THOMAS,
Secretary.

EXCURSION TO KRUSADI ISLAND

The grandest chapter of our experience in the 'Natural History Society', was on an occasion when we went out on an excursion to Krusadi Island. Thanks to the favourable decision of the Senatus and the strenuous efforts of Prof. M. S. Sabhesan, we, a party of thirteen students of the Senior B.A. class, were enabled to go to Krusadi, the paradise of naturalists. Fully equipped with bottles, spirits, jugs and narcotics, with food material to last for ten days, we steamed off from Egmore on the 3rd September at 11–15 a.m. The party was led by Mr. J. P. Joshua and Mr. B. Bonnell.

From Egmore to Vriddhachalam we spent the time in chatting and playing cards. We had a comfortable compartment all to ourselves to sleep, and we reached Mandapam station early in the morning. The blue waters of the sea washing on both sides of the land, with a sprinkling of bungalows and umbrella trees all round, the distant Krusadi Island clothed by palms, all these could have drawn from a more poetic hand an enchanting lyric. I was struck dumb in admiration of the glorious work of Nature. But, lo! a new wonder took

possession of me as the train thundered over the spectacular Pamban bridge. Huge currents swept underneath the arches and a wonderful sight it was to look at the rolling waters.

That punctual servant of all work, the sun, had just risen and begun to strike a light on the morning of the 4th September, when Mr. Joshua burst like another sun from his slumbers, threw open his carriage-window, and looked out upon the world and found that Pamban junction was at his feet. Mr. D. D. Peter Devadoss, B.A., the Research Assistant at the Biological station on Krusadi Island, who was an old student of our College, extended a cordial welcome to us, at Pamban station. The sea, at this spot called the Gulf of Mannar, was calm that morning. Since there was no wind, our boat reached Krusadi at 11 a.m., and it was only at 2–30 p.m. that we had our meal. Afterwards we went to survey the island and were thus introduced to the Flora and Fauna of Krusadi.

During our stay in the island we resided in the Fisheries' Department bungalow. Mr. D. D. Peter Devadoss helped us in every possible way.

The sun was just rising on the eastern horizon on the morning of the 5th September. Everywhere in our circle an atmosphere of enthusiasm prevailed. After having our chota we started to walk round the island with buckets, chisel, and hammer. Everywhere we had a wonderful treat. Lift any stone or rock, break any piece of dead coral, you are sure to come across worms, sponges, and sea-snails. That day we had a good collection of sea-anemones, sea-cucumbers and some coloured fishes. We enjoyed all the thrills of discovery and the triumph of added knowledge. The same morning we studied the Flora of the island with the help of our demonstrator, Mr. Chelliah. We returned at about 11–30 a.m. and sorted and cleaned the animals and plants and put them all in clean, fresh sea-water and allowed the animals to expand. We had our breakfast at about 12–30. In the evening some of us went boating. After dinner we set ourselves to identify the specimens collected during the day. We went to bed at 10 p.m. after a splendid programme of superb English music.

The same was the programme of the work for the following days. Every evening some people went out shooting, some collected shells, and some used the library.

On Thursday the 6th, we went out to the coral reefs on the southern side of the island. From the coral reefs we collected worms, sea-anemones, sea-snails and some brittle-stars. We collected also brown, red and green varieties of algæ.

We went to the Pamban bridge on Friday the 7th in a boat. On the pillars of the bridge, and on the rocks and stones we saw numerous sea-snails. We returned at 12 o'clock to our lodging. In the evening

Mr. Bonnell, who appeared more a research assistant than a lecturer, went out on a walk round the island with some students to collect worms and specially 'the wrigglers'. In the night he sat before a microscope, in his 'Faculty Room', to study the anatomy of 'the wrigglers'. From that day, if I was not mistaken, my friends used to call him 'Wriggler-master'.

At night our party arranged a grand dinner to which we invited Mr. and Mrs. D. D. Peter Devadoss. After the dinner, we convened a meeting at which our guests were present. All of us took part in it. There was sweet, melodious music by Mrs. Peter Devadoss, which was very much appreciated by us.

On Saturday the 8th we went to the Shingle Island, which is situated on the east of our island. In the heart of the island we saw a lagoon. The fauna of this island is very much the same as the Krusadi. This day we had a rich collection of sea-urchins, worms, sponges, and one eel. While on the return voyage some of us fell sea-sick.

On Sunday the 9th we visited a bay on the western side of our island. Here we saw corals both alive and dead which afforded shelter or support for a variety of sponges, jelly fishes and worms.

The next morning saw us all sitting in a group to take chota. Then we set sail to Kuttikal Point. Here our collection, among other animals, included star-fishes.

On the morning of Tuesday, our party went to Pullivasal Island and our collection was as usual.

It was on the morning of Wednesday that some of the most energetic members of our party started in a boat with a desire to see the unexplored Mussal Island. It was a pity that they returned since they were not allowed to land there.

Some of the students of the party felt a profound sense of sorrow as that was the last day of their stay in that delightful island. At 9 o'clock at night we, with all our luggage, got into a boat and set sail to Pamban. Unfathomable darkness enveloped the sea, not a streak of light could be seen anywhere.

We feared every moment to be swallowed up by the hungry waters. Thanks to the skill of the boatmen soon we cast anchor at Pamban. The next morning we went to Rameswaram. We had an enjoyable time there. We had a bath in the sea in front of the temple. Most of us bought beautiful shells. We started at 10 o'clock to Dhanuskodi. In the evening we bathed in the sacred waters of the Sethu and afterwards visited the spectacular Dhanuskodi Pier. We booked our luggage at Dhanuskodi, bought our tickets, and managed to squeeze ourselves into the Dhanuskodi Fast-passenger at 7 p.m. At Mannamadurai station most of the students got down

to visit places of religious and historical interest such as Madura, Trichinopoly, and Chidambaram. We reached Madras at 2–55 p.m. on 14th.

When I look back upon this trip it fills me with unforgettable pleasure. An excellent company, energetic leaders, a few good comedians, the sea, the boat, the library, the innumerable charms of this romantic island—all these left such an indelible impression on my mind that I cannot forget this trip in my life-time.

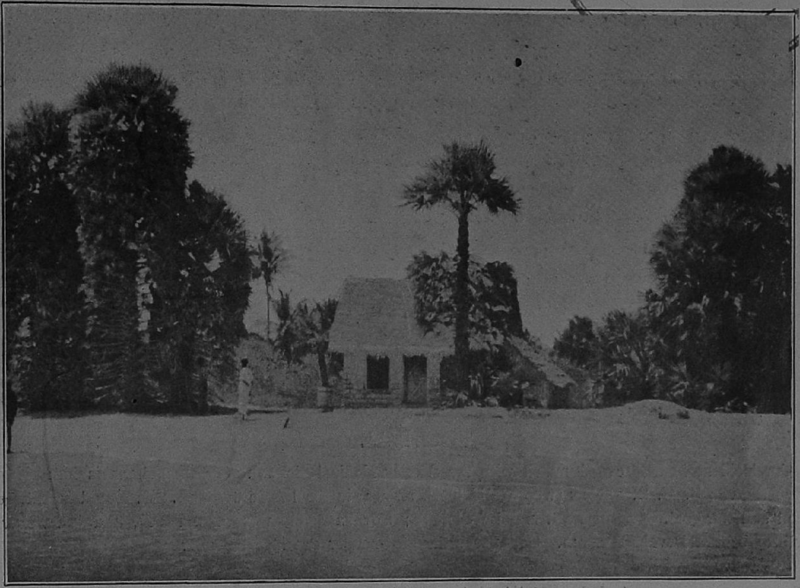
I tender my congratulations and cordial thanks on behalf of the party, to Mr. and Mrs. Peter Devadoss, who placed their valuable services at our disposal.

As a natural science student, I enjoyed my excursion very much. After my experiences during the excursion I have come to the conclusion, that the knowledge I derive in the class-room is very insignificant when compared to the knowledge which I derived during my excursion. Natural history students would do well to remember that the knowledge of biology does not lie in what they learn in the class-room, but on the other hand it lies in what they acquire during excursions.

In conclusion I wish to thank the Senatus for having approved of our going on an excursion and I hope that in future they will make such excursions compulsory in the curriculum.

P. VENKATAKRISHNIAH,
Class IV, Group 2-E.

THE KRUSADI EXCURSION



The Bungalow

In front (left to right): H. B. Devadasan, Mr. Chelliah.
Middle row: R. Venugopal, A. Dorairaj, P. S. Venkatachalam, M. R. Natarajan, I. Joshua, K. A. Visvanathan, Mr. Bonnell, A. Eachukutti Menon, K. Krishnan Nair, B. Krishna Achar, L. S. Easwaran.
At the back: R. Narayana Rao, P. Venkatakrishniah.

Photographs by J. P. Joshua.

FOOTBALL

An incident in the second match with the Stanley Medical School. Gopalakrishnan is half-hidden between the two S. M. S. players (who are in black stripes) in the left foreground. E. David is between the ball and the goal. On the right is John Chandy; Devakadaksham is behind him, and J. A. David (in white) behind Devakadaksham. Ganapathy the goal-keeper can also be seen.

'Madras Mail' photograph, by courtesy of the Editor.

Athletics

BASKET-BALL

The tide of popularity of Basket-ball which was at its height in the years 1931 and 1932, and which ebbed to its lowest in 1933, has now definitely begun to flow again. In the years 1931 and 1932 we had Haritananthan, Karambaiya, and Thyagarajan, who have all left the College now. Of the older Basket-ball players John Chandy and Samuel remain. Those who were beginners in the year 1931 are now good players, C. A. Davis and C. T. Varkey, both of Class IV, being outstanding examples. Varkey is the best forward in the Pass and Intermediate classes. C. A. Davis is the best back in the Pass classes. The best back in the college is Samuel, though he lacks the staying power of Davis.

Till now three matches have been played with outside teams, two being against the Central Y.M.C.A. and one being against the Thyagaraja Sports Club. In both the matches against the Central Y.M.C.A. we were defeated, at first by a narrow margin, and in the second by a whacking score, the scores in the second match being: College, 8; Y.M.C.A., 22.

This big difference in the scores was due to the fact that C. A. Davis and John Chandy didn't play. In this match Samuel did good work as back.

One match was played against the Thyagaraja Sports Club, the score being: College, 18; Sports Club, 36.

Apart from these matches, three inter-Class matches have been played till now. Two matches were played by Class IV against Class II, and one match was played by Class IV against Class I. In all three matches Class IV won, the scores being as follows:—(1) Class IV, 27; Class II, 7. (2) Class IV, 28; Class II, 3. (3) Class IV, 36; Class I, 6.

Class III could not form a team sufficiently early, but before this term is over we can expect Class IV to play a match against Class III.

It has been proposed that inter-Class matches should be organized on the 'League System', every team playing every other team. This proposal is sure to be accepted by the various Classes, and we can expect more matches to be played during the course of this term. The standard of Basket-ball in the College is very poor indeed at present, and it is to be hoped that these inter-Class matches will serve to raise the standard of the game.

P.S.—On 18-10-34 an inter-Class match was played between Class IV and Class III. This match was a little different from the others. There was a certain point in the game when it seemed as though Class III would win after all, though in the end the game proved to be in favour of Class IV. Within the first half-minute of the game Class IV were lucky enough to secure a basket. But Class III were not discouraged by this, and scored two baskets in quick succession and in good style. Class III backs played so fast and so vigorous a game in the first half, that they effectually prevented the Class IV forwards from scoring. Till nearly the end of the first half it seemed as though Class III would have a walk-over. But when the first half was nearly at an end the Class IV forwards broke through and C. T. Varkey, the left wing forward, scored twice. The score at half-time stood at 6—5, Class IV leading. After half-time Class IV changed their team, and put in S. Rajagopalan in the backline instead of Philip. S. Rajagopalan proved to be a good back and played a good game.

In the second half Selvaraj of Class III, by far the best forward of their Class team, broke through the Class IV defence again and again, but was unfortunate enough not to score. The pace at which the Class III backs had played in the first half had tired them out completely, and the Class IV players won easily by a big margin by their good basketing. C. T. Varkey was the top-scorer in this match as usual. The score sheet showed at the end—Class III, 5; Class IV, 38.

J. T. KANAGARAJ.

TENNIS

It is encouraging to note that the members of our College Tennis Club have evinced increasing enthusiasm during the second term of the College academic year. Our team competed in the Inter-Collegiate and other tournaments. Though the havoc wrought by our team was not considerable in the former, it is gratifying that our players came up to the semi-finals in both rounds in the S. I. A. A. Junior tournament.

Good play and ordinary practice do not provide all the training for winning matches. Our team must have 'match experience'. This we have won (though we did not win the cups), and I believe firmly that with the aid of this new quality (which could not be obtained from within) we are going to put up a better fight in the Duncan tournament. Instead of being cowed by reverses, we have taken as our motto that failure is only a stepping-stone to success.

The most interesting event in the course of the term was the Staff *v.* Students' matches. The students won, but it must be said

that in one or two matches the Professors displayed such excellent form that but for age (acquired while serving so faithfully and loyally the needs of their students year by year), those matches would have been won by them!

M. V. SIVARAMAKRISHNAN,
Secretary.

P.S.—Several inter-hostel doubles matches have been played this term. The Second Students' Home pair defeated the representatives from the Fenn Hostel and from Caithness Hall, and they in turn were defeated by College Park Hostel in a keenly-contested three-set match. In almost all the hostels there is a high standard of play, and it is encouraging to see these friendly matches taking place week by week.

In the Duncan tournament, the doubles pair (Maribasavaiah and Padmanabhan) lost to the Engineering College Second pair, but we gave them a hot fight for it in three very well-contested sets. M. V. Sivaramakrishnan found the volleying of Rama Rao of the Engineering College too much for him, in the second round of the singles tournament: but we are confident that if he gains in match experience, and cultivates a 'passing shot', he will be fit to play in any company.

The College championships will have been played by the time this is printed; and if we shall have discovered no E. V. Bobbs nor Sohan Lals blushing unseen on the sixth court, we shall at least have had plenty of evidence of the keenness and the spirit of sportsmanship which stamps true tennis.

R. S. M.

FOOTBALL

This term the football team had very bad luck. In the inter-Collegiate league tournament we defeated Presidency College by 1 goal to *nil*, and were unlucky to lose to the Medical College at the last moment by one goal (2 to 1). We played the College of Engineering on our own ground and drew with them, *nil* all.

We had reserved our best hopes for the Presidency College tourney, but are sorry to say that we were handicapped and lost to the Stanley Medical School after drawing twice. In the first round we met the Kellet High School and defeated them by 5 to 2, and in the second round we had a bye. In the semi-finals we met the S. M. S. and just managed to draw, 3 all, in the first match with one short, as one player did not turn up. In the re-play Sundara Raj was not able to

play and the play ended in a goalless draw even with extra time. On the second day we would surely have won if we had played with our full team.

The third day was the unluckiest of all. Four of our regular players were unable to play, and as a result we lost to them by four goals.

The only thing left to us now is to reserve our best hopes for the Wilson tournament.

Our Football Tour

We are pleased to let you know that under the kind presidentship of Mr. Macphail the football team had the opportunity to go on tour to Mysore and Bangalore during the Michaelmas vacation.

We, the football team, consisting of Mr. C. A. Abraham the Physical Director, E. David the captain, Charles, Victor Sundara Raj, Ganapathy, E. A. Samuel, Gopalakrishnan, Albert Devakataksham, Dinakara Rao, and Suneetha, left Madras by the Bangalore mail at 9-30 p.m. on Friday the 14th September, and reached Bangalore City station at 6-15 a.m. We took coffee in the Indian restaurant and left by the Mysore mail at 7-20 a.m. The train was not crowded and so we had a comfortable journey, and reached Mysore at 11-20, where we were received by the Physical Director of the Maharaja's College. We were then taken to the College hostel and were put up very hospitably.

We are very sorry to say that out of the four matches we played there, we lost all, three by a narrow margin.

We played against the Y.M.E.A. on the Maharaja's College field on Saturday the 15th. The atmosphere was cloudy and was threatening to rain at any time. The game started at 5 p.m. and was fast on both sides. The opposite team was a heavy team, the smallest being twice the largest of our team. A dashing game was of no use, for we were dashed back with double the force with which we tried to dash against them, and so we took the only alternative left, that is a calm game. Though the Y. M. E. A. had many chances of scoring, half time arrived without any score on either side. After half time the ball was practically always in our half, and they had more than half a dozen chances of sending the ball into the net but always sent it over or wide. We were lucky to lose just one goal which was scored in the last moment. Our goalie said that he never got chances to exhibit his game, but he did, for one ball he got, and it was a goal, which created an opinion that Madras does not produce good goalies. About the rest they had a fairly good opinion, and the general saying was that we lacked finishing at the goal.

Hope the team will take their advice and show some good finishing in future.

Our second match was against the University Combined XI, which was the strongest team that could be formed in Mysore University. There is no wonder we lost to them by a large margin of half a dozen goals. Perhaps they would not have scored so many goals had they not heard the goalie Ganapathy's complaint last day, for they made it a point to give him some hard balls so as to enable the Madras goalie to exhibit his fine game. But our goalie was not in form that evening.

Though we had played two matches without rest we were asked by the Medicoes of Mysore to give them a morning fixture, to which we consented and played a match next morning. Mr. C. A. Abraham would not have consented to play had not Victor assured him of winning by a large margin of not less than half a dozen goals. What do you think really happened? Alas! we lost to them on the other hand, the score being 1—2. Not only did we lose to them but we also received some serious hurts. Charles was forced to dive to the earth, which disabled him from playing the rest of the matches. Gopalakrishnan when trying to head a high ball received a hit on his head, lost his senses and began to kick to our own goal. When the match was over he came away with a beaming face, confident that we had won the match.

The fourth and final match at Mysore was against the Maharaja's College XI. We had played a match against the Medicoes that morning and so we were not able to put up a good show. Everybody seemed to be exhausted and the game was very slow, and we lost by one goal.

Before we left Madras we were talking of visiting all the important places of Mysore, but really we were not able to see a single place of interest.

We left the hostel the next morning at 7 a.m., with the hope of catching the Bangalore mail, which we supposed would leave the station at 7–30 a.m. But when we went to the station we found that the train had departed at 7–10 leaving us to travel by the next train. Taking the next train we arrived at Bangalore at 5 p.m. and from there we were taken to the University Union Hall where we were provided with all we could desire.

We are glad to let you know that we won cent per cent matches at Bangalore. We played one and that we won. You are likely to suppose that the team we beat was the weakest of all the teams we played. But really it was next to the University Students' XI of Mysore. Just before we left Madras we lost to Loyola by four goals to nil and Loyola lost to the Central College (Bangalore) by five to two.

And we defeated the Central College by four goals to three. Since this is the only match we won during our tour we would like to give a detailed account of this match.

We played the Central College on the 20th on their field. Chandy who had been absent for all the previous matches was present on that day, but Charles was not able to play. We would have certainly lost to them had not the Rev. A. J. Boyd, the Vice-Principal, encouraged us. The game started at 5–10 p.m. and for a time it was a one-sided game; for nearly 20 minutes the ball was in our half and they did not have a single out kick during that time. Within four minutes they scored the first goal through their captain, and before long another goal was added by the same player. Though our goalie was in form and defended well, they scored a third and final goal through their right inside. We had ten minutes more to half time. They were leading by three goals. The fourth goal scored by the captain was disqualified. Then the table was turned against them, and we took to scoring. In the last five minutes of the first half, getting a long pass from Sundararaj, when I had to avoid only the full back, I was sent down rolling by their half back which resulted in a penalty in our favour, which of course ended in a goal through our captain. Half time arrived with the score 1—3.

After half time the game was in our favour. There was good combination among our forwards and the half backs were quite steady. Only once or twice the ball came into our half. Chandy at centre half, David at full back, and Sundararaj in the forward line, were objects of wonder to all. Sundararaj receiving a ball from Chandy, when the former was on the right wing, calmly advanced with it and sent a cannon shot into the net. By this time we were a bit encouraged. The third goal was a fine corner shot by Devakataksham which Chandy headed in without any struggle.

We had only five more minutes to go. We decided to win by hook or fluke. The other team which had been lazy all this time now woke up. Now began the real game. We determined to show that we were superior to them while they tried to retain their superiority. At that time one could have seen twenty players round the ball, each struggling hard to get the ball for himself and distinguish himself from the rest. None but Dhanaraj was destined to that honour. When the ball was near the goal he rushed fearlessly and pushed the ball into the goal before the opponent could clear it and thus scored the winning goal. We never knew what it was till the ball came to the centre. It was a bolt from the blue. Thus the match ended in a victory.

D. SUNEETHA,
Secretary.

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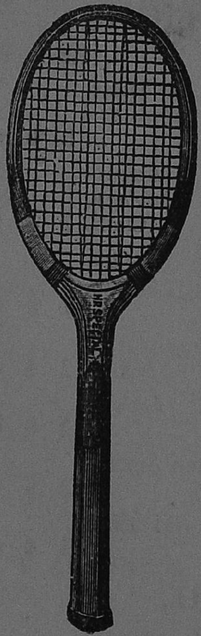

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